Record of Christian Work

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CALL TO THE NORTHFIELD GENERAL CONFERENCE OF CHRISTIAN WORKERS.

As in the army there are many departments, so in Christian work there are many phases of service. In the very nature of things those engaged in different kinds of work are not able throughout the year to meet with those who are laboring elsewhere. To meet in conference for the mutual interchange of plans and methods, and for the comparison of different view points, broadens the sympathies and stimulates to greater effort.

It is for this reason, doubtless, that in all the history of the Church, as well as in the Jewish economy, councils, convocations and feasts have from time to time been held, bringing together priests or ministers and laymen for deliberation concerning the things of the Kingdom of God. Everything depends upon the spirit in which such gatherings convene, for, while capable of great spiritual uplift, they may become the scene of dissension and strife. But where the emphasis is laid upon the essentials in which the Evangelical Church is united, with the presentation of phases of work and methods of study, the results, we believe, must always be quickening. It is in the expectation that this spirit will characterize the thirty-first General Conference of Christian Workers that we extend this invitation to God's people to gather at Northfield, August 1 to 17.

As in recent years, the mornings will be devoted, with the exception of Sunday and Monday, to consecutive lectures and Bible readings, beginning at 8.30 in Sage Chapel with the lecture on the Epistle to the Philippians by the Rev. A. T. Robertson, D. D., in which the text of the Greek Testament will be followed. At 9.30 a Bible lecture, entitled, "Sermons from the Old Testament," will be given by the Rev. John A. Hutton, M. A., of Glasgow, and at 10.30 a ministers' meeting in the Russell Sage Chapel, conducted by Rev. J. Stuart Holden. At 11.30 the Conference will be addressed by Rev. John Daniel Jones of Bournemouth. This programme is subject to revision after the first week of the Conference.

Other speakers will be Dr. Len G. Broughton, Rev. Rockwell Harmon Potter, Mr. Dan Crawford, Rev. George R. Stuart, Rev. Charles Inglis, Rev. G. Campbell Morgan, Rev. Robert F. Y. Pierce and Mr. Melvin Trotter.

In convening this Conference we would remind our friends of the words

of our Lord, "According to your faith be it unto you:" in looking unto Him for an individual blessing we shall be rewarded according to our expectation.

W. R. Moody

RELIGIOUS THOUGHT AND ACTIVITY.

American Notes. *The Intercollegian,* a small magazine published by the Student Department of the Young Men's Christian Association, has been discontinued in order that a **periodical representing all Christian student movements**—both men and women—might be launched. The first issue of the new magazine, known as the *North American Student,* recently appeared.

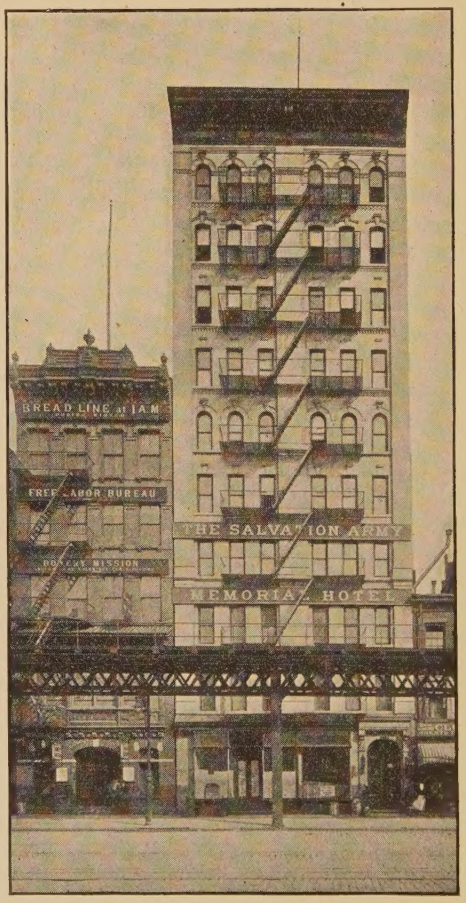
A cartoon entitled, **"The Most Expensive Tombstone in the World,"** and portraying a whiskey bottle at one end of a new-made grave and a glass at the other, recently appeared on the front page of the *Baltimore Sun.* This advertisement—which had before appeared on the editorial page of the *New York Evening Journal*—cost over $150, and was the gift of two private citizens who had the welfare of their fellow men at heart.

The twenty-fifth anniversary of the Brotherhood of Andrew and Philip was celebrated May 4-9. The last item on the programme was the dedication of the new Bethany Chapter House, Philadelphia—the international headquarters of the organization.

As a part of the scheme to perpetuate the memory of the founder of the Salvation Army the organization has purchased a large ten-story building in the Bowery for a Working Men's Hotel. This edifice, to be called **"The Salvation Army Memorial Hotel,"** contains 634 rooms.

A **new railroad Y. M. C. A. building** is to be erected in New York City near Grand Central Station. It is the gift of W. K., Frederick W. and Alfred G. Vanderbilt, and will cost $300,000.

In the twenty-sixth **International Christian Endeavor Convention,** to meet in Los Angeles, Calif., next month (July 9-14), one hundred speakers will have part, representing twenty-five denominations in the United States, Canada, Australia, England, China, Japan and India, with a large delegation of native Hawaiians. Fearing that no hall in the city will be able to accommodate the crowds the committee have leased a private park—known as Fiesta Park—covering a city square, and will roof it over with canvas, making two auditoriums seating 20,000 people.



NEW SALVATION ARMY HOTEL.

Since March 1, 1912, the missionaries of the **American Sunday School Union in the southwestern district** have established 461 Sunday schools—with 1824 teachers and 16,879 scholars—in lumber camps, mining towns, mountain cabins and school houses on the cross roads. In addition to this the missionaries have visited and aided 518 other needy Sunday schools and made 24,968 family visits, leaving with them $1986 worth of Christian literature and 15,992 Bibles and Testaments.

The Land of the Bible and the Land of the Breviary. A correspondent writing from Gibraltar to the RECORD OF CHRISTIAN WORK, pictures vividly the contrast between two contiguous Spanish and English cities. One does not need to add any reflection as to the reason for the difference between the two civilizations:

"Immediately across the narrow strip of neutral territory locally known as 'No man's land,' which separates the Rock from Spain, is La Linea (The Lines) with its famous bull-ring, said to be the second largest in Spain. What a contrast is presented as one passes out from Gibraltar into La Linea! Gibraltar well-paved, clean, sanitary, with responsible government! La Linea ill-kept and insanitary, with pools of filth lying in the open, breeding disease, and with no semblance of authority except a group of grasping Customs officials! On Sunday morning we walked through the streets of Gibraltar, practically every shop being closed, Jewish as well as Christian (the former not only observing their own Sabbath, but keeping their shops closed on Sunday as well); civilians, military and naval men making their way to the house of God—and then passed through the neutral territory to La Linea with its dirty *cafés,* full of men standing about everywhere drinking, and no sign of difference between that and any other day except for the big bull-fight or other performance which always takes place on Sunday. Right in the heart of one of the most insalubrious quarters of La Linea stands the Gospel Hall where Mr. and Mrs. Cambridge and Mr. Muir, the only representatives of the Gospel in this town of nearly 50,000 people (decreased from 100,000), are doing splendid work. Here are gathered on Sunday morning fifty or sixty believers, some of whom have lived notoriously evil lives—the very terror of the neighborhood—but now sitting at the feet of Jesus and witnessing a good confession."

Christian Leaders in New China. The Canton Christian College was founded in 1904. By the autumn of 1912 it had 418 students in all departments, and a long waiting list. It has already made a deep mark on the life of Southern China. Its standard is so high that its students, year after year, take practically all scholarships in government examinations for the province. A new type of Chinese young manhood has been created in the institution, and this institute has so won the hearts of the people of the two provinces that they have subscribed $8000 in gold to the dormitory fund of the College. Mr. W. K. Chung, who was educated here, and who has served as dean of the College, has been appointed, by the Republican government, Secretary of Education for the two Kwang provinces—a post of enormous opportunity for moulding the educational life of South China, and for giving it a Christian tendency.

The immense importance of this training work at the present juncture, when China needs—and is seeking—competent leaders in education and administration, can be illustrated by the case of Mr. Wang. He was a pastor's son, with a keen eagerness for an education. After training in the only modern government college he became a successful teacher in a provincial college. At a Y. M. C. A. Student Conference he decided to go into more distinctly Christian work, after taking training in America. On his way to the United States he stopped in Japan, and for a year was the first secretary of the work among the Chinese students in Tokyo—a work of great significance, as it changed the whole attitude of thousands of intelligent Chinese young men towards Christ. At Yale Mr. Wang took the Mathematics Degree with *Phi Beta Kappa* honors, and organized the Chinese Christian Association for work among the seven hundred Chinese students in America. Then, at the suggestion of Mr. Mott, he performed a similar service among the Chinese students in Europe, and was elected Vice-Chairman of the World's Christian Student Federation. When the revolution broke out he returned to China, was made first assistant secretary of foreign affairs, later a delegate to the Peace Conference, and assistant in the work of drafting the

provisional constitution. Finally, he became Senator for his province, and has taken part in drafting the permanent constitution of the republic. He has been offered the post of Minister to Washington, and could have a brilliant political career if he cared to stay in public life, but he intends, as soon as the new republic is firmly established, to give all his time to winning students to Christ.

The private secretary of Dr. Sun Yat Sen, Mr. Oki, is another notable personality. He is a graduate of Oberlin, a Master of Yale, and for three years has been President of the Provincial College at Paoting-fu. He, too, has been actively engaged in Christian work among students.

The extent to which men of a similar type are prominent in the New China comes out in the following remarkable account from Mr. Fisher in the *Japan Evangelist.* After declaring that meeting the members of President Sun's cabinet and the representatives of various boards was like attending a joint meeting of the alumni of half a dozen prominent universities, he says of the Province of Kwantung:

"The present adviser of its government was, before the revolution, pastor of the Second Presbyterian Church in Canton and professor in a theological seminary. Two prominent Christian workers have been selected as superintendents of a normal school with a thousand students. A Christian returned student has been placed in charge of the Department of Foreign Affairs. A graduate of McGill and Columbia Universities has been made provincial judge of the Supreme Court. A preacher in the southern part of the city of Canton has been made magistrate of his former parish. Four graduates of one of the mission schools, three of them preachers, were called upon to settle the affairs of a large district in the province which was turbulent and full of bandits. It is said that of the 350 officials of the province, 250 are either Christians or heartily in sympathy with Christianity. On attending a meeting of the board of directors of the Foochow Association, soon after the establishment of the republic, I found that I was meeting practically the body of men who were in charge of the different departments of the provincial government. I found in visiting Pekin during July that the pulpit of one of the Christian churches had just recently been occupied on three separate occasions by members of President Yuan Shi Kai's cabinet."

"These, these shall give the world Another heart and other pulses."

—*Keats.*

The current report of the Student Volunteer Movement furnishes inspiring reading. When the World Federation was formed in 1895 there were 599 local organizations with 33,275 members. These have grown in number to 2320 with 156,063 members. In the United States there are now 20 student secretaries of the International Committee, 21 belonging to state committees and 138 local secretaries giving their whole time to this work. Successful evangelistic meetings have been held in the State Universities of Michigan, Wisconsin, Iowa, Pennsylvania, Oregon and Washington. The Federation was at the start organized only in North America, Great Britain, Germany, Scandinavia and in mission colleges. Now it is well rooted in Holland, Belgium, France, Italy, Switzerland, Australasia and South Africa as well. Visits made by Messrs. Mott and Wilder to Amsterdam, Leiden, Utrecht and Delft in 1912 have proved very fruitful.

"By their help," writes the Dutch secretary, "we were able to bring the message of the Lord to a whole student generation in Holland. Our secretary in Delft, for example, writes that he has not met a single student who has not heard Mr. Mott. More students have applied for membership in our Bible circles than could possibly be placed, owing to the lack of trained Bible leaders. We have forty-eight such circles attended by 278 students, double last year's number. Eight hundred students came to one of Mr. Mott's meetings. This would have been an impossibility a few years ago. Many were brought to a more personal surrender to Jesus Christ."

Some 125 students from South Africa and Java attend Dutch universities. The former have been organized into a Christian Union of South African students; the latter invited as guests to the student conferences. The French Christian students, in like manner, have had Anamese boys, studying in France, at their summer camp on the Isle of Oléron. "We hope for much from this new contact." French students are planning to organize groups in the colonial universities in Algeria and Tunis and in the large government schools in Indo-China and Madagascar. Thirteen hundred students came to lectures for non-

Christians in the university towns of Toulouse, Bordeaux and Grenoble. The subject was "The Christian Problem." A Belgian student at the University of Ghent is preparing for missionary service in New Guinea. Turkish students, studying at the same university, have attended lectures given by a Christian professor, Dr. Chauvin. In New Zealand, leading representatives of the student movement, deeply interested in social study, were asked to be present at a conference called to form a United Labor Party. It is acknowledged that they exerted an important influence in framing the policy of the new organization. The Irish Intercollegiate Christian Union is to hold a conference on "Christ and Modern Ireland," "the first attempt to study the Irish situation comprehensively in the light of Christianity." A secretary has been secured whose whole time will be given to the religious care of the 2000 students from the East in British universities. All such strangers will be met when they reach England, helped to suitable residence, and invited into Christian circles. In London and Edinburgh there are now hostels for Indian students under the guidance of the Movement. A National Christian Association has been formed among Chinese studying in England, and others are in process of organization for Indians and Egyptians. German students report Bible circles for schoolboys with 900 members; 2800 German schoolboys in 250 unions attend summer camps under the surveillance of university students.

Developments Among Oriental Students. The Movement is exhibiting great vitality in mission lands also. The number of affiliated groups in China has risen from 94 to 104 in the past year. Pastor Ting Li Mei reports 250 new students as volunteering for the Christian ministry. Forty volunteers have in 1912 entered seminaries; the rest continue at academic work. The spirit of social service among Chinese Christian students has of late been very marked. Free evening classes, free day schools, extension lectures on government and citizenship, special effort in behalf of poor children in neglected communities, of rickshaw coolies and other needy classes, have been some of the channels in which the new spirit has run. There has been a growth of Sunday schools manned by students and of street preaching.

The lists of tracts, pamphlets and books, original or translated, put forth by the Chinese Christian student community in 1912 is indeed astonishing. They bear such titles as "The New Life of a New Nation," "Christianity the Only Remedy for China," "Christianity a World Religion," "The Secret Prayer Life," "What Christianity Can Do for China," "Evolution and Christianity." *China's Young Men,* the organ of the Movement, has now 6000 subscribers and a new magazine, *Chin Pu* (*Progress*), aimed especially for students in non-Christian schools, has already acquired a subscription list of 3400.

Two Chinese from the distant west province of Yunnan, converted while studying in Tokyo, have on their return organized a Y. M. C. A., to which two secretaries have been despatched by the general committee. Miss Jessie Ding, a Chinese Christian worker, has been shepherding the Chinese women students in Tokyo. A general secretary has been secured for the work among the 10,000 Japanese students—Prof. M. Kurihara, a graduate of the Imperial University and for seven years a teacher. For the permanent conference site land has been bought under the shadow of Mt. Fuji. One young Japanese graduate has contributed 1500 *yen* and another, a member of the national committee, 500 *yen* (out of straitened pocket) towards the purchase money. Twelve hundred Japanese students are in Bible circles, studying such courses as Professor Kashiwai's "John and the Teaching of Jesus," and Professor Abe's "Romans."

Hindu students held conferences in ten different centers in 1912. One at Dharmpu considered "The Place of Students in the Evangelization of India," devoting a whole week to prayer and consultation on the subject. "After events have shown that this gathering has been of very special significance." Calcutta students are reported as engaging to a certain extent in practical Christian ministration. Thus some spend their spare time nursing the sick; others in teaching laborers elementary subjects. In one college a League of Service has been formed for similar enterprises.

For Those "Who Love His Appearing." The Swiss Students' Movement publishes a little booklet entitled, "From the Renaissance to Christ."* It is the confession of one who has found in Christ satisfaction which the world of art could not give. We translate some sentences which have to do with the great neglected teaching of the Second Advent of our Lord.

"There are in the Southern Dolomites masses of rock unexampled in grandeur. Thousands of years have toiled to raise these peaks into the air. Bizarre giants rise in colossal audacity, touching heaven as it were, and long after the sun has disappeared the broken rock walls shine with supernal brilliancy, as if an eternal fire burned within them.

"In such a country there is free play for opening that prodigious book, the Apocalypse of St. John. Our generation feels a secret fear of this book. It almost transfixes as a Medusa head! It seems like an enigmatic sphinx, a monster with a thousand eyes. Even for a giant like Luther, this block of basalt was too tremendous. He left it aside. And yet therein he was wrong.

"It seems to me that Christian preaching resembles in our day a tragedy in which the last act is suppressed. The drama is unfinished; the capital has fallen from the column; the statue is headless. On all sides systems are projected to bring unity into the world of thought, studies of world riddles are eagerly devoured. But theology retires into the circle of personal life to avoid conflicts with other conceptions of the universe.

"It is remarkable that only in the twentieth century should Christianity remember that book at the Bible's end which, like a vast reflector, throws a dazzling light on the limitless surface of Eternity. It is a book of immense dimensions in which a flaming seraph has written. One looks on it, as on the frescoes of Michael Angelo, with starting eyes—God, Heaven, Hell, Satan, the Angels, Men, the Last Judgment, Eternity. Is there not here dramatic setting?

"The Revelation of St. John!

"All ye whose hearts are heavy with longing, ye who have thirsted for truth, who would rise out of earthly society, who have dreamt of the mystery which the heavens hide and of things to come, raise your eyes and behold this apostle with the vision of an eagle, crying, 'Behold, he cometh.'

"Who? When? How?

"The return of the only Sinless Man Who has walked our earth, He Who was hated as none, loved as none, will come in glory, as He has promised, to take His own to Himself. This it is which John saw in the Spirit. This will be the final act of the Divine drama.

"Nonsense? Deception? Madness? Or incomparable and certain hope?

"I am standing at my window and my eyes wander over the city roofs. Thousands of lights twinkle and a tawny reflection weighs like lead on this sea of houses.

"It is the city with its nocturnal mysteries. Below in the Philharmonic Hall sounds a symphony; elsewhere a French poet is reading a graceful eulogy of adultery. From yonder come the heavy noises of night work in a factory. There in the sky, a bit of the moon shines athwart the somber clouds, voyaging the heavens.

"And the earth turns and turns!

"But during the night's silences and in all parts of the globe the midnight light shines on many an open Bible, the moon's rays fall on men kneeling in prayer to whom the Spirit of God whispers, 'Behold, I come quickly.'

"Why is it that the hundreds of passages in the New Testament which announce the Lord's return are hidden to so many eyes? Why is it that so many of the Master's disciples do not understand the most sublime of the promises? Let us show modern men Christianity in all its grandeur. Why offer it a torso, a Ninth Symphony without the Final Chorus? Have the courage to open the royal book itself. No cherubim with flaming swords stand to forbid entrance. One need not descend the violet depths of the glacial crevasses or blind the eyes in gazing at luminous imagery. Leave one side that which you cannot understand. Learn in this book the mystery of Jesus. Behold how the somber gray of the wearied Master, the deep purple of the Crucified and the dazzling white of the Risen One unite to form the resplendent aureole of the World's King Who is coming again.

"'Blessed are they that have not seen and yet have believed.'"

"Is the Young Man Safe?" The following lines taken from a poem the beginning of which pictures King David sitting at the gate of Jerusalem waiting for the tidings of the fate of Absalom have their message for our own day:

"Is the young man safe?" the heartwrung cry
Has an age-long ring that brings it nigh.
'Tis the nameless dread at the father's heart,

* F. Spemann, "De la Renaissance au Christ; Confession de Foi d'un Etudiant Moderne." Genève, J. H. Jeheber.

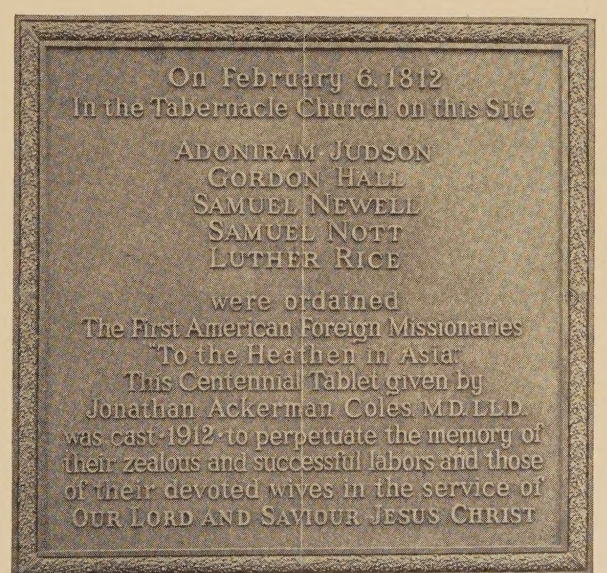
As he sees his son from the home depart;
'Tis the burden of many a mother's prayer.
For the boy who wanders she knows not where;
'Tis the harrowing fear that will not sleep
Till it plows in the forehead its furrows deep.
"Is the young man safe?" Can he safely tread
In a path with crime and pitfalls spread?
Can he pass unscathed through the devil's snares
That are clustered thick in the city's squares?
Can he rest secure, when he little knows
That his seeming friends are his subtlest foes?
"Is the young man safe?" when in very truth
His path is strewn with the wrecks of youth!
Safe? When the State protects the den
That gluts its till with the lives of men?
Safe? When a man for a paltry toll
May set a snare for a fellow-soul?
"Is the young man safe?" when our laws condone
The "Thou shalt nots" on the slab of stone?
"Is the young man safe!" let the Church and State
Heed David's cry at the city gate;
Let the Church forget its warring creeds
And wake to the call of living needs;
Let the city guard as its choicest wealth,
The young man's vigor and moral health.
God make us wise—for the hour is near
When the youth is gone, and the man is here.

THE MISSION FIELD.

The following letter—under date of March 20, 1913—has just reached us from the **Rev. C. E. Bonsfield, a missionary in Southern China:**

"We are having wonderful times in China. Speaking for ourselves we have never known the Chinese so ready to receive the Gospel, and the way in which they are putting out opium does one's heart good to see it. I know that what is true of Changning is not true of all China, but at Changning, and among the Hakkas generally, they have put it out with a strong hand. Those of our Mission in Swatow, where the people are much less educated and less progressive, are amazed when I tell them that the seventy miles from Changning to Kaying which used to take four days is now done in three, because the carriers do not smoke. They have that much more strength for their work. A people who can do that in less than a year is going to make its mark in the world. Thousands of dollars' worth of opium, opium pipes, etc., have been destroyed. There is also something uplifting in a great moral movement like this. It insures the longing for a better life, which makes our work of preaching the Gospel much easier."

The bronze tablet pictured below was recently presented to **the Tabernacle Church of Salem, Mass.**


On February 6. 1812
In the Tabernacle Church on this Site
ADONIRAM JUDSON
GORDON HALL
SAMUEL NEWELL
SAMUEL NOTT
LUTHER RICE
were ordained
The First American Foreign Missionaries
"To the Heathen in Asia"
This Centennial Tablet given by
Jonathan Ackerman Coles M.D. LL.D.
was cast 1912 to perpetuate the memory of
their zealous and successful labors and those
of their devoted wives in the service of
OUR LORD AND SAVIOUR JESUS CHRIST

By courtesy of the Congregationalist.

Testimony from an Outsider. The Swedish trade journal, *Svensk Export* (Sept., 1912), has an article by A. de Pomian, who for many years resided in Africa, entitled "The Significance of Christian Missions for the Extension of Trade." In it, high tribute is paid to the life and work of foreign missionaries. The contention that nature-peoples are better off when undisturbed in their heathenism is rebutted with scorn:

"This Rousseau-like theory awakens only laughter among those acquainted with the real situation. It falls to the ground of its own unreasonableness. For those only who enjoy paradoxes can it be a piquant theme for discussion."

The missionaries have won the deserved confidence of the natives.

"The higher ethical ideals they represent have been a wholesome counterbalance to the regardless thirst for gain which sees in the aborigines and their land mere objects of booty—a point of view common among white traders and colonists. Wherever a mission station has been established a more considerate treatment of the natives from the side of other Europeans has followed as a natural consequence. Missionaries have fearlessly taken up the fight against abuses and have championed a just and humane treatment of native peoples. And their voice has in most cases been heard.

"But not only among wild peoples have they won respect and confidence. Nations with a deep-rooted aversion to all foreigners have recognized the unselfish activities of Christian workers. The Swedish mission at Hangchow, China, offers a good illustration. When the revolution broke out the station was, at the urgent advice of the consul, abandoned. When peace had been restored and the missionaries had returned, all the buildings were found to be uninjured, although fire and sword had ravaged everything in the neighborhood. In spite of the fact that thousands of soldiers had fought in the vicinity, the beds in the mission houses with their sheets and blankets stood unused, and two pigs belonging to the station were still alive, having been protected by soldiers who, during the campaign, had been suffering all sorts of privations. Such a unique way of acting in war time honors not only the Chinese themselves, but in a high degree the Swedish missionaries, who have understood so well how to win the devotion of the population among whom they live."

Making History in a Historic Place. The road to Church unity runs past the mission station—that is becoming more and more evident. Obedience to Christ's missionary injunction is bringing blessing to His Church in an unlooked-for way.

An All-India Christian Students' Conference was held, during Dr. Mott's Indian visit, at Serampore College. This College, the historic seat of William Carey's labors, has been for three generations a purely Baptist institution, but has lately become a union college—the Baptists reserving a third only of the directorate. Among those participating in the conference were Mr. Gee of the Oxford Mission, Principal of Bishop's College, and Mr. Andrews of St. Stephen's College, Delhi, both High Churchmen. Others of the same type of thought were present and so interested in the proceedings as to remain at Serampore, although an event of first importance in their church's history—the consecration of Mr. Azariah of Madras as the first Indian bishop—was taking place at the same time in Calcutta.

We can refer to but two events in this striking conference. During Dr. Mott's meeting for students in Calcutta two students had been converted. Bishop Azariah was asked, as his first episcopal act, to baptize these two students by immersion, which he did in the river, with the assistance of Mr. Gee of the Oxford Mission. The service took place on the 112th anniversary of the baptism of Carey's first convert, Krishna Pal, and the description in Carey's journal was read before the baptism.

The second event was equally remarkable. It seems that the old Syrian Church in South India is divided into three factions, living in mutual excommunication. Some Syrian Christians at the Conference, mortified at this situation, bespoke Dr. Mott's aid in composing the quarrel. He accordingly consented to meet the rival prelates if they would come to Serampore. To his and everyone's astonishment they started off directly from Travancore with their suites and turned up, in due time, at the Serampore gathering.

SERAMPORE COLLEGE.

"At our first breakfast," says a reporter in the English Baptist *Herald*, "we sat down, a marvelous party. There were Dr. Mott; Bishop Gill of Travancore (Anglican); Mar Dionysius, Archbishop of the Orthodox Church; Mar Thoma, Archbishop of the Reformed Church, and ourselves, Baptist missionaries, as the hosts. We had an Anglican Episcopal grace at breakfast, an Archiepiscopal grace in Syriac at tiffin, and another Archiepiscopal one at dinner in Malayalam. The meeting was entirely successful. The rivals promised to lay aside their differences and work together amongst the heathen around them. We have offered to train their leaders for them, and they are seriously considering sending here, as a professor, one of their most brilliant and devout men, a Madras M. A. If he comes we shall get a number of their deacons to train, and in time their seminary may become affiliated to Serampore.

"The last vision we had of them was just as they were starting. Mar Dionysius got into the carriage first, and Mar Thoma, to show his brotherliness, got in beside him. So off they went, their faces wreathed in smiles."

A Heart-to-Heart Letter. *Foreign Mail* publishes the following letter written by a prospective Indian Y. M. C. A. secretary to his friend:

"My dear Brother:

"I hear you have resigned your work. It is no surprise to me. Have you taken up any work since your resignation? I think the best place for you will be the Young Men's Christian Association. You will find a field for every talent of yours. We have been close friends for the past ten years and we know each other fully. We have found many common points in each other. Our friendship was based on these and it has been growing stronger and stronger ever since it was formed.

"I remember vividly, and I remember with joy, too, those days in which we trusted implicitly in each other as leaders of the college sports and took counsel together about the organization of the cricket team, when there was not a twelfth man in the whole college to act as substitute. Still we won the trophy that year! I remember the day on which as boys we began cricket together and how the captain of the T. C. put you behind the wicket with gloves and me in front with bat. I remember those Sunday evenings when we were pelted with stones and bricks and cow dung for preaching the name of our Master to those bigoted people at Chintamoni.

"We have been together in college life, in the days of our youth, and now I feel that I can suggest to you nothing better than a desire on my part, an earnest and intense desire, born of true friendship, and a desire truly worthy of that friendship, a desire that we unite our varied talents for a common purpose—the salvation, physical, intellectual and spiritual, of the youth of this ancient land of ours—on a common field—the Young Men's Christian Association. I am quite sure and I guarantee that you will find a field for all the talents that you know and I know you possess.

"Just think of the days when, as Association secretaries and leaders of the community, we will take counsel together for the uplift of our land. The salvation of our land has been the dream of my boyhood and the cherished ambition of my life after I left college. I praise God that I feel and know that I am on the right way to realize it.

"Do not throw away this letter. Just think of the former days when we were, and of the future when we shall be, friends and co-workers in the same field for the cause of God and of our country.

"With my love and prayers,

"Yours sincerely."

Notes of Mission Work in Paris. The New York branch of the McAll Mission has a splendid new Central Hall on the *Rue Pierre Levée,* Paris. A correspondent describes an evening meeting at which Senator Réveillaud, himself a convert from Romanism, spoke on "Christian Liberty and the Slavery of Sin."

"The Senator is a remarkable man, and his value to the McAll work cannot be overestimated. I have rarely heard any clergyman, outside of Northfield, who had such a grasp on Biblical truth as this French Senator. He seemed to know the Bible by heart, and his appeal for true Christian liberty was indeed eloquent and evangelical. It was quite an unusual sight to see such a man after the meeting going about among the people, calling the girls *'mes enfants,'* and urging all to buy the little Gospel of Matthew sold at the door for only two cents."

The Mission carries on a great variety of Christian social activities as well as its purely evangelistic work. The same visitor mentions another large meeting of neatly dressed girls, together with a number of handsomely furred *patronnes* (women employers).

"The large hall with its comfortable seats was packed with as happy and as bright-eyed a crowd of *refined* working girls as one might see anywhere in the world. The gathering was in the interests of *Les Syndicats Chrétiens du Travail Feminin.* This is a Christian trades union for working girls, of which the employers are also members, and has for its object

AN AUTO-EVANGELIST OF THE MCALL MISSION AT WORK IN PROVINCIAL FRANCE.

the amelioration of the condition of working girls, the sanitary improvement of the shops and the adjustment of all disagreements arising between employers and employees."

Meetings of the Blue Cross Society for the redemption of drunkards are frequently held in the same center. M. Green, an English mission worker long settled in Switzerland, has recently visited Paris with a group of redeemed men. These have spoken not only in McAll halls, but at the *Hôtel des Sociétés Savantes,* near the Sorbonne, the center of intellectual Paris. M. Green described the rapid growth of Blue Cross Societies in Bulgaria, Rumania, Servia and Hungary. After him various reformed men gave their testimony. One, a Swiss *absynthique,* had, in despair, tried to cut his throat twice with a razor, severely injuring himself. But he was saved to life and usefulness by the mercy of God. Another slave of the same habit has now so won the confidence of his fellow citizens as to have been elected municipal councillor. M. Aeschlimann, who plotted to kill the temperance worker seeking to lift him out of his degradation, has been a sober man for thirty years and is so vigorous that he can easily handle sacks of 200 pounds in the chocolate factory where he works. Another, M. Louiseau, saw his wife and five children die of neglect. After losing all possible situations, he was himself saved from suicide to a Christian life. To-day, though seventy-two years of age, he works with a steady hand in the drafting room of an architect.

The Prosaic Side of Mission Life. Mrs. Gray of the American Presbyterian Mission at Nanking, China, describes the work of a woman missionary in a way which should give the average Christian food for thought:

"If she is the right kind of a woman," so the letter runs, "she will, on coming to China, gird her armor on a little tighter and fight the powers of darkness as never before in her life. She will find it more difficult to get time to read her Bible and pray in China than it ever was in the midst of busy American life. She will have to smile over disappointing interruptions and to live with critical human eyes constantly upon her.

"Some morning she gets up early, takes an old Chinese woman warranted to be staid and steady, some bedding and some food to eat, Gospels and tracts to distribute, a hand basin, towel, comb and cake of soap and off she sets at daylight on the back of a donkey forty *li,* sixty *li,* or eighty *li,* to a little country place, where she lives a month in the chapel and goes out into the homes of the people to teach and preach. Perhaps she rides a wheelbarrow to her next place; possibly she can rent a boat and go by water; but probably she walks, for she wants to get there. If it rains she pulls on her rubber boots, tucks up her skirt, puts up her umbrella and goes just the same.

"If a baby is burned or a foot is cut or a man comes down with chills and fever, she becomes doctor. She may have to give her patient a bath before she can diagnose the case, but she does not hesitate at that near so much as does the patient. Does someone refuse to eat rice gruel? She opens a tin of beef extract and makes a bowl of nourishing beef tea. Has someone heard of foreign vaccination and wants his family vaccinated? She gets the points from Shanghai, goes out to the family and it is soon over.

"Does a woman want a bit of sympathy? The missionary listens and comforts. Is there a quarrel? She resolves herself into a Hague Tribunal and tries to adjust it. Does a poor fellow need work? She tries to find it for him. Is a family without shelter? She manages to tuck them into an old house in her compound until a place is found. She walks out on the hillside to be alone and to rest, meets a poor peasant or coolie, dives into her bag for a tract, then, remembering that he cannot read, she tells him of God and gives him the tract to give to some one else to read to him.

"There are city street chapels and classes in the catechism, classes in Chinese character and perhaps classes in cross-stitch or crochet work in order to persuade women to study the Gospel. She entertains crowds of women and children, drinks gallons of tea, asks and answers the same questions thousands of times, and shows troops of people through her house, even to turning down the bed and exhibiting two clean sheets. She plans new buildings for the work, interviews contractors, buys land by proxy, exhorts the servants to be honest, writes multitudes of notes in addition to her business and friendly correspondence and goes to committee meetings to plan new work to do.

"She must look after her house, train

a new servant, revise her wardrobe and devise ways to keep both house and wardrobe respectable and still have money enough left to keep a boy and a girl or two in school, pay a Bible woman's salary, buy tracts to distribute, contribute to famine funds, bury a servant, help buy a coffin for a poor neighbor, send a little gift to the new bride, put a dollar into the Christmas collection, give a tea to the Christian Endeavor women, hire a rickshaw for women with tiny feet whom she needs to help her in the street chapels, purchase a gown for a deserving woman whose gown was stolen, build an addition to a crowded chapel, buy a few conveniences for the country chapels, and it takes not a little of her time to decide what it is best not to buy.

"She takes her faithful Bible woman with her and off they go up the street to visit women they have never seen before, to tell them about the Gospel and to leave them some portions and tracts. As she makes her way in and out of cold, cheerless homes, often followed by children or passers-by, she is a diversion in the colorless lives of the women, who ask her questions no one in the homeland would dare to ask, questions about her food, her dress, and much else. Between questions she tries to tell them that Jesus died for them.

"She goes to look up delinquent church members, carries flowers to sick ones, and encourages the discouraged just as you do at home, and it fits the needs of the Chinese heart just as well as it does any heart at home."

Brief Mission Notes. Three of the seven Christians holding cabinet positions in the Chinese government are **sons of Chinese pastors.**

Recent reports of the **China Inland Mission** are full of encouragement. In the ten years from 1902 to 1911 the number of outstations connected with the mission advanced from 319 to 871 and the number of chapels from 476 to 1074. To every foreign missionary added to the mission (246 in all) has come an addition of nearly six new Chinese helpers, voluntary or paid. The number of these voluntary Chinese preachers and teachers has grown from 200 to 754; of schools for children of Christians from 83 to 308; of communicants connected with the mission from 7774 to 26,354.

This advance has been paralleled in other missions. The **growth of the entire Christian force in China** has been as follows:

	No. of Missionaries	Chinese Helpers
1877	473	744
1890	1,296	1,657
1907	3,445	9,905
1912	5,144	15,501

The **increase in the number of Chinese helpers** in the last five years has been absolutely six times as great as in the thirteen years between 1877 and 1890 and relatively nearly sixteen times.

We get other **encouraging statistics from Turkey.** The attendance on American colleges in that land is fast approaching the 4000 mark—being now 3796. The largest student group is the Armenian (1589). Then comes the Greek (891). Over 400 Moslem youth are here under Christian training. These mission colleges draw students from Egypt and even Abyssinia in the South and from Russia in the North. Robert College employs an Albanian instructor for its twenty-five Albanian boys. Students in mission high schools are not included in these totals.

It is interesting to learn that **Händel's Messiah** was given by students in the mission schools at Sivas on the last Armenian Christmas eve. The words of the whole oratorio, in parallel columns of English and Armenian, were put into the hands of the audience, and the pastor of the Protestant church read before each part the words to be sung as well as the omitted portions.

The **growth of industry among South African blacks under mission inspiration** is made clear from the following figures supplied by Sir J. Liege Hulett and Sons, Ltd., tea and sugar planters in Natal. They represent the amount of sugar cane brought to the Hulett sugar mills by natives living on the Groutville Mission Reserve:

1906	5000 tons.
1907	6000 tons.
1908	7900 tons.
1909	8750 tons.
1910	8900 tons.
1911	9220 tons.

Mr. Erickson, who has been laboring for the American Board in Albania, be-

lieves that there will be a mass movement of Albanian Moslems to Protestant Christianity as soon as the present war is over. **The Albanians,** it seems, want a Protestant prince for their ruler, and Mr. Erickson suggests Prince Bernadotte, the brother of the present king of Sweden, a man known for his consecrated Christian spirit and his interest in missions. Of the Albanians, Mr. Erickson says:

"There is not a kinder, gentler people in Europe. They combine the elements of strength, virility and courage with the most loyal and tender devotion. They are Moslems, Greek Catholics and Romanists in religion."

Anti-Christian persecution has not broken **the spirit of the Koreans.** During the second trial for conspiracy against the life of General Terauchi, a Korean of wealth and influence was put on the stand. Asked by the judge if he were a Christian, he answered: "Yes, I am."

"But at the former trial you said you were not."

"True," came the reply; "at that time I was not, but since then I have given myself to Jesus."

While the Episcopalians have made of the Rev. Mr. Azariah, a Hindu Christian, the first Indian bishop, the Baptists of Ceylon have chosen Mr. J. W. Amaresekere, a Singhalese merchant active in Sunday school work and deacon of a Ceylonese church, to be president of the Ceylon Baptist Union. This is the more significant in that the present year is the **centenary of the establishment of Baptist missions in Ceylon.**

LITTLE STORIES FROM THE RELIGIOUS LIFE OF CONTINENTAL EUROPE.

The *Appenzeller Sonntagsblatt* tells the following:

A pastor who had spoken of heaven in his Sunday sermon was met the next day by one of the rich members of his church with the remark, "Pastor, that was a good sermon about heaven, but you forgot to tell us where heaven is."

"True," said the pastor, "but I will tell you now. Down there in the upper story of that house lives a member of our parish, a widow with two children. In her garret are two beds—in the first of which lies the mother and babe; in the second the other child. All are sick. The stove is without fire because there is no coal. The poor people are without food and their need is very great. Now this is my advice. Lay out anywhere from 100 *francs* to 200 *francs* in provisions; take these to them in a basket, and say to the widow, 'My dear woman, I have brought you these things in the Lord's name.' Then take the Bible, read the 23d Psalm, and pray with mother and children. If after that you do not know where heaven is I will pay for what you have expended."

The pastor never had to pay. And the rich parishioner declared that he not only had learned where heaven was but that he had been there!

The Blue Cross is the international organization of rescue workers on the European continent. There are over 9000 redeemed drunkards in the German branch alone. In one of its Paris missions, which Messrs. Wheatcroft and Varloud are carrying on, a man recently stood up, in the midst of much raillery from his associates, to take the pledge of abstinence. He went into a side room and told his history to M. Varloud—a history of immorality, drink and degradation, total and irremediable.

"Monsieur," said he, "I have never heard before what I have heard here. I have never felt till now how deeply I have fallen. I have spent the last nights on the seats of railway stations. I will show you by what infamous trade I live."

He drew from under his arm a little packet which our friend had not noticed. It contained electrotypes of a character on which it is not necessary to dwell.

"I visit public balls, night restaurants and like places and sell prints from these. The plates cost me 150 *francs,* some are worth 20 *francs* apiece and are difficult to obtain.

Monsieur, this is what I am going to do with them."

Taking one after another out of the box he quietly broke them into a thousand pieces. When there was nothing left save the *débris* of the filthy merchandise, he continued, much relieved, "Now I go out without knowing where I am to sleep (it was half-past ten), as I have not a *sou* with me."

He was given a bed in the annex of the mission. On the morrow a member of the Blue Cross, formerly a drunkard, got him a place beside himself in a foundry. The man's comment, when he saw that he was being helped to a decent life, is worthy of noting: "I see, indeed, that what you told me in the meetings was not merely phrase."

* * * * *

In Favre's life of the great African missionary, Coillard, mention is made of a certain Major Malan, who had been an officer in the British army, but had become a traveling evangelist.

"That which strikes one immediately," says Coillard, "is his spirit of prayer. One beautiful Sabbath morning we were breakfasting under the trees, when he suddenly said: 'Will you let me introduce you to some of the friends for whom I pray?' And then without waiting for an answer he began repeating name after name, each followed with exclamations such as 'O Lord, bless him,' or 'Good God, sustain him.' We followed him to the ragged schools, the orphan homes and prisons of London; then to Paris; thence to Germany, Russia, Turkey, Persia, China and Japan. After three quarters of an hour we had made the tour of the world, visited all sorts of beautiful charities and helpful missions, and made the acquaintance of a great number of the Lord's own. We realized, then, that, without planning it, our breakfast had been transformed into a prayer-gathering. All that was left was to finish on our knees."

* * * * *

The sufferings of Russian Stundists in both state and monkish prisons between 1890 and 1905 were not a whit behind those of the Puritans in the terrible seventeenth century English jails. The monastery dungeons are underground and swarming with indescribable vermin. Food is given irregularly, in most cases by orthodox devotees who seek to make merit by feeding imprisoned persons. The monks themselves rarely feed their prisoners. During Alexander III.'s time the state prisons were hardly better than the church ones. For days at a time Christians have starved and the cruel wardens often made mock at the martyrs. (Cf. *Ein Blatt aus der Geschichte des Stundismus in Russland,* pp. 17-18.) At times the jailers, after allowing prisoners to hunger, would offer them a bottle of brandy, saying, "Drink this bottle empty and then you shall have bread." "We shall never drink of it," the martyrs would reply. "Well, then, die of hunger," would come the answer and the sufferers would be left to their fate. The prisoners were often scourged terribly with the knout because they refused to go to service in the prison chapel.

It is related of Ivan Rjaboschapka, a very active evangelist in the nineties, who was many times apprehended of the authorities and imprisoned, that during one of these incarcerations, he suffered bitterly from want of food. Accustomed to clean, nourishing rye-bread, his system was not satisfied with the repulsive, low-grade prison bread. After some months he was reduced to a shadow, a butt of ridicule for the jailers. There happened to be a little corner leading from his cell under a stairway, where he was wont to pray. One day, completely exhausted by his long hunger and broken for the lack of sleep which vermin caused, he crawled into this corner and wept like a child. Then he threw himself on his knees and began to pray:

"Lord, Thou knowest that freedom is that which I most long for, in order to visit the brethren and to strengthen them. Yet I cry unto Thee now not for this thing. Thou seest that I starve. I cry unto Thee, give me bread that I die not of hunger. Thou feddest Elijah in the wilderness. Thou dost feed the birds in the heaven and the animals in the field. I pray Thee, Lord, give heed. Amen."

After this prayer he fell asleep and first awakened when he heard his name called in the corridor. He left his corner and came out into the cell where he found four Stundists who had just been brought in. "Have you bread?" was his first question. "Yes, little father, a whole sackful. The women baked it this morning before we came away," replied the brethren. The poor Rjaboschapka grabbed and ate, so he later

affirmed, as never before in his life. When he had finished he began interrogating the Stundists why they had been brought thither and from what village. From their answers he learned the following: all four were from a neighboring hamlet. They had tried various times to penetrate into the prison in order to bring money and bread to their leader, but had not succeeded. When they offered the prison-warder money he still refused to admit them. So they resorted to the last means at their disposal, namely, the surrendering of their own freedom. They went to the police, confessed themselves to be Stundists and asked for arrest. They did not have to ask twice and were soon behind bolts and bars, but in this way they had succeeded in bringing bread to their little father.

* * * * *

In the early fifties of the last century the late Pastor Bodelschwingh was an agricultural apprentice, managing the large Senff estate in Pomerania. One day he was thrown from his horse and so injured that, for some time, he was compelled to lie quiet. Books were sent him to read and among them, as it happened, Dr. Östertag's "Tchin, a Chinese Lad." The story deeply impressed the young nobleman and his own call to missionary work began to ring in his ears.

But he felt himself for the present bound by his duties. So he waited for further suggestions from the Lord. A half-year passed. September came. It was harvest time. Because of continuous heat the grain had ripened unusually early, and for the young manager it was a matter of no small concern as to how he should handle the huge harvest. One morning at daybreak he jumped into the saddle and scoured the neighboring villages to hire laborers to get in the wheat. In the middle of the day he rode into a little village named Bublitz, and as he passed the church heard singing within. He dismounted and tied his horse to a tree. The church was so full that he could hardly find a place. A missionary meeting was being held, and the preacher was speaking from the text, "The harvest is great. . . . . Pray the Lord of the harvest that he thrust forth laborers into the harvest." With great earnestness the preacher asked if there was not some one present ready to accept the appeal to go. In Bodelschwingh's heart a happy "Yes" responded. As soon as his fall's work was over he left to prepare himself for foreign work. Doubtful health later prevented his going, but his Christian work at home became one of the marvels of our day, and to all his home responsibilities he added that of an independent mission in East Africa.

THE GEMEINSCHAFT MOVEMENT IN GERMANY.

We have, from time to time, reported on the misery which liberal pastors are causing in the German State Church, forcing themselves on unwilling parishes, and preaching, in spite of their solemn agreements, the most unabashed unbelief. But it must not be imagined that this unpleasant faction holds anything like a dominating place in German church life, in spite of their noise and the discomfort they occasion. There are silent forces at work of an immeasurably more fruitful and significant character. If the State Church should go to pieces to-morrow, out of the ruin would rise an organization freer and more intensely evangelical. The nucleus of this coming German church is to be found in the so-called *Gemeinschaften*—free lay organizations of believers—which are growing with rapidity in all parts of Germany.

The annual conference of the Saxon *Gemeinschaften* (we might translate the word, Parish Brotherhoods) held in Chemnitz some months ago, gives a good picture of these "churches within the church." The great *Festhalle* with its three thousand seats was filled to the last place by delegates (not merely visitors) who had come from all parts of Saxony, mostly people of humble station who had saved their

groschen for months to visit the gathering. And there were great numbers, too, who could not get into the hall.

"It must have been," says the *Allg. Luth. Kirchen Zeitung,* "a moving sight for lovers of Christianity to look over those thousands, almost every one of whom was a conscious disciple of Jesus, to listen to their enthusiastic singing, to observe the close attention and reverence with which they listened to the addresses. What a danger would these masses be to the church if they were against the church, and what a blessing for the church that they are its friends! This gathering of the confidential representatives of the *Gemeinschaften* surpassed by a third the number meeting last year. Two hundred and sixty local branches have joined the Saxon Brother Council, employing twenty-three paid workers. But the strength of the movement is in its volunteers. The speakers at the meeting were largely laymen—now a bookkeeper, now a baker, now a postman, surprising one by their facility of speech. Much of it was so finished in form and content that it could have been printed without correction. The *Gemeinschaften* have, in their quiet work, settled the question of the priesthood of the laity. One Saxon pastor affirmed that of his thirteen volunteer parish workers, ten belonged to *Gemeinschaft* circles and that these were the most valuable of all."

A Norwegian pastor, Mr. Skagestad, received last year a university *stipendium* for the study of religious movements on the Continent. Instead of—as is usual—choosing as his field of observation the conflicts of critics and theologians, he directed his studies to the more vital currents of church life. The result is a little volume on "The Lay Movement in Germany,"* by this meaning the ultra-evangelical *Gemeinschaft* movement. The words of Professor Christlieb, "In the church, with the church, but not under the church," characterize appropriately the position the *Gemeinschaft* wishes to take. The *Gemeinschaft* people make three cardinal theological demands of the church. They wish first that conversion should be emphasized, insisting that baptism and confirmation cannot take the place of a definite abandonment of sin and the world, and a definite turning to God for salvation. Secondly, they wish that doctrines of baptismal regeneration be discarded. A child of God becomes so not by baptism, but by an act of will and belief. Thirdly, they insist that the present communion practice is unscriptural. Multitudes in the State Church believe that by going to the communion they receive forgiveness from sin, and that, after that, they may continue in much the same course until the next great church day with its communion. What these evangelical stalwarts believe is that normally one should receive forgiveness of God before taking the elements. Further, they demand the right to take the communion in their own circles. They do not care to receive it from the hands of a pastor who denies that Jesus is Divine or that He is risen from the dead. These brethren also lay great stress on meetings for prayer and Bible study. The formal Sunday service in the parish church does not satisfy them. Their own meetings are for spiritual edification and also for friendly fellowship.

"We have left, for Christ's sake and for our witness, all kinds of worldly amusements. In them we have no further part. Our social friendships now are based on God's Word. Here is our recreation, our relaxation. We delight in the family fellowship of the genuinely Christian community."

It will be seen that we have here that stream of German pietism coming to the surface again which has broken out in blessing so often in German life. The *Gemeinschaft* represents the tradition of "the quiet in the land," of Spener, of Francke, of Bengel and of Michael Hahn.

"The German Union for Evangelical Parish Effort and Evangelization," which is the *Gemeinschaft* official name, was founded in its present form in 1897, but its roots run back to the Gnadau Conference of 1888 (the yearly conference of Gnadau constitutes a rallying-point in *Gemeinschaft* life); also to the Blankenburg Conferences and to the activities of Pastor Stockmeyer and of Professor Christlieb of Bonn. In some sections, as in Silesia, where the older pietism was practically dead, the new movement represents a fresh beginning of religious life, dating from wide revivals.

The *Gemeinschaft* movement runs parallel, but has little contact, with the Inner Mission, that other mighty current in the

* G. Skagestad. Laegmands Bevaegelsen i Tyskland, Kristiania, 1911.

German State Church. The first is distinctively lay; the second churchly, conservative, controlled by the pastors and giving little opportunity for evangelization by the laity. In general the Inner Mission concerns itself rather with works of charity than with evangelization. With it the incidence of interest falls on Christian training rather than on personal decision in conversion. The result is a churchliness that is sometimes touched with worldliness. The free hearty prayer of the *Gemeinschaft* people is a little repellent to the Inner Mission temperament.

The *Gemeinschaft* constitutes a chief driving force in many important Christian enterprises. Thus the Blue Cross, the great German organization for the rescue of drunkards, is filled with *Gemeinschaft* workers. This organization, numbering 610 local branches, has 8000 converted drunkards in its membership of 32,000. It is a pronouncedly evangelical union, "determined to be pietist," relying on the grace of God for the salvation of the helpless alcoholist. The *Gemeinschaften* in East Germany are especially pronounced in their Puritan hatred of narcotics. Abstinence from tobacco and alcohol are reckoned as a matter of course for the genuinely converted life. "The White Cross," with its 30,000 members, has officially connected itself with the Gnadau Union. This league works for the raising of the general level of personal purity.

The *Gemeinschaften* are extremely active in organizing and carrying on Sunday schools, coöperating in Y. M. C. A. and Christian Endeavor work, and, after the German fashion, in mobilizing Christian forces within different trades and callings. Thus there are Christian Railway Men's Unions, a Christian Post and Telegraph Employees Union, a Christian Police Union, Christian School Teachers Unions, a Union of Christian Merchants and Manufacturers, Unions of Christian clerks, barbers, waiters, bakers, etc., all in close touch with the general movement. Summer rest houses and sanatoria, Bible courses, Bible Training Schools, Deaconess and Brother Training Institutions, are growing up on the same fruitful soil. Foreign mission interest finds expression in the Neukirchner Mission, in the German Branch of the China Inland, in the German China Alliance Mission of Barmen and in the Liebenzell China Mission. When the "liberal" public school teachers in Saxony started their agitation for the de-Christianizing of religious teaching in the public schools, a league of Christian school teachers was formed on the *Gemeinschaft* basis in Dresden. Five thousand teachers have already joined. If the liberals should ever succeed in transforming instruction in their sense, the league purposes to withdraw the children and to give them religious instruction along evangelical lines.

The movement has not been without its severe trials. Chief among them has been the "tongues" delusion which has harried the groups in East Germany especially. This has come from Scandinavia and has misled some of the best of the leaders, especially Pastor Paul. It broke out first in Cassel in 1907 and was the occasion of great scandal. Mr. Dallinger, an evangelist who was caught in the current but has since withdrawn from it, declares it to have been simply satanic. In 1909 sixty of the *Gemeinschaft* leaders held a three days' conference in Berlin, and at the end issued a declaration against the so-called Pentecostal movement. To what extent this movement, breaking out in various parts of the world almost simultaneously, represented pure hysteria with its screamings and distortions, and to what extent it was genuinely demonic, they did not pretend to decide. "From God it certainly was not." The delusion seems now largely spent and the gaps it has occasioned to be closing again.

The ideal of the *Gemeinschaft* is universal military service for all who have in truth learned to know God—the calling into action of all Christians for the work of evangelization. This is, perhaps, of more pressing need in Germany than in any other Protestant land. The State Church has largely lost its hold on the people, the clergy constitute a stiff official class who too often are unable to speak to the people's hearts in the people's tongue. The ever-rising tide of social democracy is strongly impregnated with anti-Christian propaganda. The Jews, powerful as in no other Protestant land, constitute a bitterly hostile anti-Christian element, constantly at work,

in unsuspected places and ways, in undermining Christianity.

That the *Gemeinschaft* movement should be coming up from among the plain people, speaking its language, thinking its thoughts, strong in its vigor, is a matter for profoundest gratitude to God. One of the critics of the movement, Professor Schian, declares that since the religious awakening in the first half of the nineteenth century there has been nothing equal to it:

"Indeed, I am inclined to take the present movement far more seriously than the earlier one. It exhibits a powerful sum of regardless self-sacrifice and an almost fanatical joy in work and aggressive energy."

While an intense love of pleasure has so largely penetrated the churches it is delightful to be able to register the growth of a new Puritan movement, to find men and women in large numbers determined to live a simple and restrained life, not with downcast mien, but in "the joy of the LORD." Luther laid much emphasis on a Christianity freed from asceticism. But Luther was reacting against the mediæval world, with its exaggerated self-mortification. The pendulum has in our day swung far to the other extreme. What we need now is a continuous and determined protest against self-indulgence.

In Schneider's Year Book the number of recorded members of the *Gemeinschaften* is put down at 150,000, but in the same place the estimate of a German Methodist writer is given which reckons the total of members and adherents at 1,000,000. The number of local organizations totals 1500 and of paid evangelists and other workers about 300.

EDITORIAL.

Thirty-eight former students of Mount Hermon Boys' School are now engaged in missionary work upon the foreign field. Their spheres of labor cover eleven countries. At one of the School morning Chapel services last spring letters were read from several of these students, acknowledging Christmas gifts from the Mount Hermon Church. Space will not permit our quoting at length from many of the letters, but all expressed their affectionate remembrance of their *Alma Mater* and warm appreciation of the gifts sent them. A letter from President Riggs of Euphrates College, Harpoot, Turkey, was among the number read. Writing of the duties of a college president in an Oriental country, he says:

"My work is very largely that of an oil can, keeping the wheels from friction. The other day I counted up, and there were seven kicks registered in one morning in regard to seven different things, and each one was supposed to be my pleasure to adjust. In this country even our best leaders have not freed themselves from the fundamental notions of special rights and privileges which different ones should have. The principles of democracy have hardly penetrated the very outermost fringe of this country's life. So very often I have to fight out the question of whether I ought not to do something as a favor for a person or not, when they ask it.

PRESIDENT RIGGS.

"Another phase of our religious life here is not so pleasant. That is the opposition which springs up once in a while. A certain pastor has refused to come and preach at the College because he feels that we are not orthodox! Sons of Hermon!! How he is going to help the College by staying away is very plain to me, but I do not think he views it the same way. But, joking aside, the pettiness of some of the native pastors makes us all want to walk very carefully, lest we should fall into the same errors.

. . . . . .

"When we look about us and see a majority of the preachers in all this region of Eastern Turkey supplied by this College, we cannot but feel that it is serving a very great purpose."

A letter from Mr. C. N. Hartwell of Hwang Hien, China, is of special interest, as revealing the varied forms of activity which devolve upon the Christian missionary. Evidently the practical training he received at Mount Hermon has proved of value in preparing Mr. Hartwell for his labors. We give at length his letter, which was addressed to the Chairman of the Missionary Committee of the Mount Hermon Church:

"Your kind letter of November 22, with its enclosed New York draft, reached me last night, just in time for Christmas. Thank you so much for both. A bright, encouraging letter is a fine thing on the mission field, and the draft I shall put into a heavy sweater, which you will find that I need before you read to the end of this letter.

"Nineteen-twelve has been a very eventful year with me. In December, 1911, all missionaries in our station were ordered to the coast by the American minister, on account of the Revolution. We went. On the first of February, 1912, Dr. Ayers and I returned here to organize and carry on Red Cross work, as both Imperialists and Revolutionaries were massing troops near here. Three days after our arrival Dr. Ayers was telegraphed for, and had to return to Chefoo, so the whole thing devolved on me. I had three Chinese doctors under me. We collected funds, made stretchers, field tent, etc., trained stretcher men in first aid work, and were about ready when fighting began. Hwang Hien city was captured by the Revolutionaries, then besieged and taken by the Imperialists, who looted the town and surrounding villages, and slaughtered all queueless men and children whom they could find. Later the

MR. C. N. HARTWELL.

Revolutionists returned in force and drove the Imperialists before them. Then came abdication and peace. We had handled several hundred wounded men and been exposed to considerable danger, but only one Red Cross man had been injured, and that merely a slight flesh wound.

"The government schools did not open for the spring term. Consequently students poured into the High School, of which I have charge, and our capacity was greatly overtaxed. While conditions were so unsettled, the local merchants decided to enlist a police force, for brigandage was rife. I was asked to assist in the physical examination of applicants and in their training later, all of which I did.

"My next extra-mission work was a series of public lectures on Political Institutions and Comparative Government. I am still conducting these. The results of the recent election have not been published yet, but it is said that three of the regular, enrolled students at these lectures will be elected to the provincial assembly, and one to the national parliament which will frame China's constitution.

"A little more than a month ago, my wife and I were going overland to Chefoo. Just after nightfall, when we were about three miles from the inn at which we were to spend the night, we were attacked by a band of robbers and despoiled of everything we had with us except the clothes we had on. Neither of us was injured personally, though the nervous shock to Mrs. Hartwell was great. Doubtless in time we will be indemnified for our loss, but just now a new sweater will be mighty welcome. I shall have it in a few days, thanks to Mount Hermon, and I shall often think of you and pray for you while wearing it.

"With many, many thanks, and the prayer that 1913 may be a blessed one for Hermon, I am,

"Very sincerely yours,

"C. N. HARTWELL."

THE UNESCAPABLE GOD.*

Rev. Gaius Glenn Atkins.

"Whither shall I flee from thy presence?" Ps. cxxxix. 7.

In this great utterance, half question and half confession, and indeed in all the Psalm from which this cry is taken, all that sense of the Presence of God which breathes through the whole of the Old Testament comes to perfect and adequate utterance. The consciousness of Him, which sometimes elsewhere seems a broken minor, here sounds in full untroubled harmony; the sense of His Presence, which sometimes elsewhere is like a struggling dawn, has here the wide amplitude of the radiant noon. Beyond the great passages of this Psalm nothing is to be said. Beside them nothing can be said. They sound a strangely modern note. Tennyson may have been reading this Psalm before he wrote The Higher Pantheism, and Wordsworth may have just laid it down to tell us of the "Presence still more deeply interfused." In its suggestions of an undergirding and preserving power, in its intimations of unities and continuities of force, it leads itself to the conclusions of our laboratories. Here is what men are saying just now who are the interpreters of all the deeper and finer thinking of our time, and who seek to carry all that we believe about conservations of energy and unities of power to their appointed conclusions, who lift impersonal generalizations to great personal levels, and so declare to us the imminence of God.

But the Psalmist adds to our distinctly modern note of the imminence of God, with which we indeed have grown very familiar, certain aspects of truth that we are sadly in the way of forgetting. We have grown very familiar with the thought of the encompassing Presence of God. We think of Him as about us like the light or the sea, but I have been tempted to believe sometimes that as the sense of His encompassing Presence has been borne in upon us something of wonder and adoration has been lost. We have come to be more and more persuaded that "earth's crammed with heaven and every bush aflame with God," but we have too often strangely forgotten that the soil upon which we stand is holy ground. We do not always walk reverently as in the face of the Most High. We need to be taught anew that God is not only imminent, but that He is urgent. We need to recover the reverent awe with which men have always come to the thresholds of His temples, or known themselves in His Presence. The imminent God is a shoreless sea, but the unescapable God is a mounting tide. The imminent God is a light diffused, but the unescapable God is a central sun. The imminent God is a conception of philosophy, but the unescapable God is a fact of life. "Whither shall I flee from thy presence?"

God is seeking us then. That is the central thing the Psalmist has to tell us. He searches out His children. He will not let us be; indeed, it is impossible that He should not so seek us out. Other and lesser things seek us out: why not God? There is truth, for example. Truth never lets a man go. Truth is no negative or passive quality; truth is eager and insistent. We say that we search after truth, but it is immensely truer to say that truth searches after us and gives us no rest until we have come into her fellowship and have become obedient to her laws. Truth would have every man's mind for a throne, and all thought for her highroads. Her very solicitation is a command, her every disclosure a challenge. The long, long search of the human mind after truth in earth and sea and sky and all the inner and outer world and all the facts of life, is not alone the pursuit of truth. It is truth pursuing us—truth coming to her own, seating herself upon thrones which were for her foreordained from the beginning, and stretching out her scepter over natures which are bound to yield her obedience.

We never dwell unchallenged or unreproached in the face of duty refused, righteousness dethroned, or goodness scorned. All the triumphs of righteousness and the extension of the empire of conscience have

* Delivered at the Northfield General Conference of Christian Workers, August, 1912.

not been so much the outcome of men's search for goodness, as of the search of goodness for men. There is no height nor depth where we may escape that austere and majestic Presence. If we think ever to leave one little corner of our lives uninvaded or unoccupied by goodness, goodness presently teaches us better. Righteousness beats like a tide against every door, and claims, by Divine right, every region of our lives. Nor will righteousness ever be content until all men are lifted up and, like Melchizedek of old, made kings of righteousness.

Love in turn will have every life. When love ceases to seek us she will cease to be love. The very note of love is to pursue and possess, not indeed for selfish possession, but for the exaltation, the glorification, of all that over which she would extend her radiant lordship. Love which does not pursue is no love at all. Love which allows herself to be defeated or escaped dare not claim so great a name. Mother-love will search the wide-wandering daughter far as thought and desire can reach. If mother-love let the daughter go out into the shadow, that would be no love at all. There are no frontiers at which love halts nor gates along the highway she travels which she will not scorn. Love has neither boundary nor terminal save love itself.

No, the great facts and experiences of life are themselves unescapable. We men and women are always being sought out and claimed. We are given no rest. Truth cries out to thought: "You were made for me and I mean to possess you." Righteousness rides abroad as some conquering king, always challenging conscience and will: "You, too, are my throne, and there will I be seated." Sacrificial love, with feet bruised with following and hands pierced with lifting, is always seeking her own and bringing them back to light and gladness.

Now, all these are but the ministers of God, and God is greater than they. It is from His heart that every tide goes out and to Him that it returns. I have been much in these latter days by the sea, watching with a wonder that never grows old the rise and fall of the tides, the flooding of the spaces of the salt marshes and their wondrous transformation beneath the rising of the salt and changing sea, claiming all their channels, transfiguring all their intricacies by shining waters drawn out of the very heart of the ocean at the bidding of the sun, moon and stars. By so much more do all these lesser things draw out of the heart of God. As they seek after us, they are His ministers, broken witnesses that God will never let His children go. How shall God, Who is righteousness, truth and love, and more than they beyond our dream or vision, be anything other than a pursuing power, a solicitude which forever follows, and an ever-searching love? Nay, if God be anything other than an idle name and an empty abstraction, are not our burdens and sorrows His deepest concern, His chiefest desire? With God we stand face to face with One Who seeks us; no matter how far we wander, or to what distances we betake ourselves, His love and care outrun us still, and if we have a moment's doubt that He does not seek us, or if such suggestions of His searching Presence as these seem cold and remote, then I pray you turn from it all and see the Cross against the sky, note in what it is set, toward what it lifts itself, what planted it fast, what spread its arms, and Who came to hang there, and let all that declare forever that the love of God will not let us go, that He searches us out in all our folly and in all our fault, and that we cannot flee from His Presence.

I know that God has always had His seekers after Him, that He has made us for Himself, and we are restless until we rest in Him; but I know, too, that even in our devoutest and most consecrated moments there are impulses within us which turn us from His full possession and His utter dominion of our lives. Such elements of fear are deep and instinctive. Long, long ago, men thought they could not see God face to face and live, and the dread of that finds expression in more than one great Old Testament passage. I do not know of any more wonderful expression of it than the dread of Manoah and his wife who, when they discovered that the angel of that ancient annunciation was "the angel of the LORD" Himself, feared that He was the minister not of life, but of death, and it needed just the great assurance which Manoah's wife gave to him to save him from that strange and deep rooted terror: "If the LORD were pleased to kill us, he would

not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things,* nor would as at this time have told us *such things* as these." We have long since learned better than that, but we are still fearful that God comes to take away from us something which is dear, to restrain us in our liberty, to limit us in our actions, to shadow us in our lives, and to turn our lives thus into difficult or weary channels. So still we turn and seek to flee. It is no light thing to be possessed of the best, nor to make one's soul the throne room of the Eternal.

We seek to flee from truth because we know that the possession of truth is not only a glory, but a pain and travail. The full coming of truth means anxious nights and laborious days and subordinations, from which we always shrink. Who shall say how far truth shall lead us, or toward what strange shores? Do you wonder that, before the shadow of such a fear of truth, again and again men have taken to the shelter of the familiar or the authoritative rather than take to the open ocean, or that those who have been truth's own chosen channels have again and again cried out: Oh, truth, let me go. Thou art too great for my spirit, and my mind cannot contain thee"?

It is no light thing to be truly possessed by righteousness. The saints have always been afraid of, and have shrunk from, the fact of their sainthood. Indeed, the man who does not fear, whose sainthood is jaunty and complacent, is by that very fact no saint at all. The great imperatives of God come to us in travail of spirit. Conscience speaks to us not alone with the voices of assurance, but with strangely awe-compelling voices.

And is there no pain anywhere at the heart of love, no agony and travail in the sacrifice of self to a great love? All love, even in the midst of its transports and its raptures, suggests brooding mysteries, haunting intimations of pain from whose touch we would turn and flee, even as love lays the spell of its compulsions upon us. Is it any wonder, then, that even the best of men sometimes shrink from God, that they fear the blinding of His glory, the empire of His purpose, the travail of all that which consecration demands of them, and that, fearing to be blinded by excess of light, they seek some sheltering shadow? So much the more, then, do the unworthy and the stained and those who cannot, and those who will not, bear His searching, seek to turn away from Him.

How many roads we have built to try to escape His Presence! We have built our roads of thought, ways by which we sought to flee from Him, and we have named them —as we have been moved by our short-sightedness, our doubts or our fears— Pantheism or Agnosticism, Atheism or Materialism. Down one or another of such roads as these, multitudes of men have always been passing to escape the Divine Presence. But in the end, whatever road they have chosen, still God has pursued them even as they fled from Him, until they have come to see that all the broken lights in which they walked are His lights and all the shadows in which they have stumbled are the shadows of their own blind conceit. Nothing in our own time is more heartening than that men are beginning to give up these idle, and worse than idle, roads of escape; that they are beginning to recognize that the endeavor to think without thinking through to God can only put us to permanent intellectual confusion; and that, beginning rather to climb the great world's altar stairs which slope through darkness up to God, they are coming to cry with all choiring multitudes, "Holy, holy, holy, Lord God Almighty," and so to confess that we cannot flee even in thought from His Presence or find peace in any shadows of ignorance or denial.

We have sought too often to escape Him in our love. I think, indeed, that life has no more tragic aspect than our endeavor to separate love from God or God from love. Down such roads as these there are only deepening shadows, unspeakable perversions of the very conception of love, unbelievable tragedies and, in the end, a night so dark and a descent so profound, that we may well pray God to keep us far, far from the edge of the abyss.

We have tried to escape Him down the roads of conduct and to content ourselves with Godless goodness. We have said that it is indeed well to be good, but goodness does not need God, morality is enough with-

out Him. Oh, the futility of it all! A morality which is built upon anything less than a dependence upon His will, the relation of righteousness to a Divine purpose, and the unfailing conception of goodness as holy obedience, is like a house built upon the sands. You never get down to bedrock in righteousness until you get down to God.

Whether, then, we try to escape Him in thought, or love, or conduct, we find nothing in the outcome but confusion, perplexity, deepening shadows and unrelieved defeat. If we strive to escape in our broodings and meditations, in our spiritual comradeships, in our searchings after peace and joy, we come upon nothing but desolating loneliness, pleasures which turn to dust and ashes upon our lips, and waters of bitterness which, like the very brine of the sea, deepen the thirst they have offered to assuage.

However we try to escape Him God comes back to us like the turn of the tide. There is no great philosophy to-day which is not saturated with the sense of His Presence, nor any great science which does not rest upon Him as upon a foundation, nor any goodness which does not find in Him its reason and its empire, nor any love of which He is not the inexhaustible and holy source. When we have said that we could not know Him, His light has flooded our souls to teach us that He is all that we can know. "Closer is He than breathing, and nearer than hands and feet." Every desire which moves us toward better things is His impulse. If, indeed, we strive to forget Him in unholy pleasures, He comes to us in the reproach of bitter memories when we awake, and moves through the unhappy restlessness of our dreams. His is the very bitterness of the dust and ashes upon our lips; the restlessness which pursues as we turn from His rest is His majesty, and His the voice which follows us in our flight: "You were never meant to turn from Me, for in My will is your peace. When you flee from Me you shall know neither gladness nor fruition until you come back to Me, for I have made you for Myself, and you shall be restless till you rest in Me."

Well, then, if we may not escape God there is but one brave, right thing to do, and that is to turn in glad confidence to Him, a God Who will not let us go. Go out to meet Him in eagerness, openness and obedience and, as we turn to meet Him, lo! a marvel. We shall find then that all the while we have been fleeing from light and love and blessing.

> "There's a wideness in God's mercy,
> Like the wideness of the sea;
> There's a kindness in His justice,
> Which is more than liberty."

We turn to Him along the highways of thought, and in His light we see light. Then all the processes of His world become the august ways of His power, the radiant disclosures of His love. Then the very stars will sing of His glory, and we shall know that His power spreads the wide mystery of the stellar spaces with newborn worlds and constellations, and that all the ascending ways of life are but the revelations of our Father's purpose reaching toward the realization of that which His wisdom has conceived, which His will will secure, and which His love shall bless.

If we turn back to God along the roads of conduct all righteousness gains new significance. Goodness becomes the doing of our Father's will; service the fulfilment of His purpose; eternal solidities are beneath all righteousness, and all holy causes go marching on in His strength. We have but to look up from every battlefield to see the horses and chariots of the Most High upon the hills which encompass us. Goodness becomes a sacrament, when we turn to meet our God.

If we turn to meet Him in love, love gets its deeper and finer meanings, is lifted to holy altitudes, shot through with sacrificial power, and disclosed as the very outpouring of the heart of God, the eternal method of our Father. We turn to Him in our sorrow to find that pain is His discipline, and out of the very stuff of our tears He weaves the bow of hope. We turn to Him in disappointment and defeat to find that He translates disappointment into hallelujah choruses and defeat into deathless victory. We turn to Him in our sin and our stain to find that there is no depth of fault or folly beneath which there are not still "the everlasting arms." We look to Him through the clouds of our sin and contrition to trace in the outstretched arms of

the Cross the everlasting sign of heavenly hospitality, the perpetual invitation of sacrificial and redemptive compassion.

Then, turn back to God, whether in light or darkness, faith or doubt, hesitation or consecration. He will complete, He will cleanse, He will empower. Cry out to Him with lips that cannot shape a prayer and He will pierce the midnight of your doubt to reach you. Turn to Him even in the shadow of death itself, and that will become luminous with the power of the eternal morning. Turn to Him where you are, in what you are, and how you are. Let thought come back to His truth, conscience to His righteousness, loneliness to His love, and whether the prodigal shall come in repentant sorrow from the far country or the saint press up the steeps of light, they shall find in Him a love that will not let them go.

"Whither shall I flee from thy presence?" Thank God, nowhere. There is so much in life which we men and women seem to be able to outrun. Sometimes we outrun hope, sometimes our desires, sometimes our ideals, our better purposes, our faith, even the love of our friends. All these and greater or lesser things are sometimes lost in our journeys or our battles, but there is that which we cannot escape, a love which outstrips us, follows and prevents us. Thank God, we cannot flee from Him nor escape His Presence.

THE NEED OF PATIENCE. *

Rev. John A. Hutton, M. A.

"Ye have need of patience." Heb. x. 36.

There are three separate grounds,—at least they may be considered in turn,—on which we are all of us very ready to lose that fortitude of the soul, which is patience, and to sink into lethargy and cynicism and low views of life, or into a mere shallow anger and querulousness. We have need of patience (1) with ourselves; (2) we have need of patience with other people, especially with that nearer circle of people, never very many, who have almost everything to do with our own personal life; and (3) we have need of patience with God.

1. We have "need of patience" *with ourselves.* It is a great day for every one of us when it comes home to us that our one business in the world is that we become good men; that we are here to get the mastery over everything within us which we know to be perverse or mean or false or self-seeking. In the great speech of the Bible we are here to be made "meet to [become] partakers of the inheritance of the saints in light." There is perhaps no more honorable view of life, if you say it handsomely, than to say that we are here to prepare for the last journey and for what awaits us.

Now this dealing strictly with ourselves—this daily bringing of ourselves before the holier idea of ourselves, this refusal to put up with ourselves on the lower plane—is apt to become very disheartening work. It is so very disheartening that many people, after a short trial, give it up, and begin to consent to a complacent opinion of themselves, to the flattery of their friends, and to the undisturbing requirement of their own particular set. They know that there is some sin which is their besetting sin; and sometimes, after a bad indulgence of it, they secretly determine that this whole business must be attended to. But after a little while their indignation at themselves cools down, and, with another occasion, there comes another lapse. And many a man is in secret broken-spirited and abject because of this dreary up-and-down-ness of his private life. Here is one of the matters on which we need to have patience,—we need to have patience with ourselves.

To begin with, we must frankly accept ourselves. We must sit down in front of ourselves and say to ourselves, "That is your snare, your weakness, the thing that

* Notes from an address delivered at the Ministers' Meetings of the Northfield General Conference, August, 1912.

is hindering you; that is the kind of man you are." And it will help us if we reflect that all the people who know us and whose opinion is worth having, have already for a long time had the feeling about us which we are now having about ourselves. We are to accept ourselves; we are to begin there. I do not mean, of course, that we are to consent to ourselves. Quite the contrary. We are to accept ourselves in this sense that we are to say, "Here is my task." We are to accept ourselves in the sense that we are not to deny ourselves. We are bravely to take ourselves in hand. We are to say, "Yes, that is what I am, that is my nature, my aptitude." We are to accept ourselves under protest, and as the material out of which, by the help of God, we hope that something better may come. And it is a task for which we need patience. We need to have patience with our own miserable disappointments with ourselves, yielding, as we do, pitifully to things in which we had pledged ourselves never to indulge. We have need of patience: patience to rise again, even when we are bowed down with shame and anger at ourselves; patience not to give ourselves up entirely, or at all; patience to ask God for Christ's sake to be patient with us; patience to begin again, this time with a humbler spirit, more deeply, leaning more upon God.

Upon all this I will only say that one week's serious work at yourself will do more than a year's reading to make God a reality and Christ a necessity to you. It will open your heart. It will give you the great human and catholic insights. It will make you a citizen of eternity. It will change the very tone of your voice. It will give you a wonderful gentleness and a fine wisdom. And beneath all the travail there will grow up within you a dear and beautiful confidence,—the confidence that something holy is in store for you, that you are not always going to be what you have been or what you are. It may seem to yourself that you are not making much progress from day to day. But this, at least, you are doing by your daily acceptance of yourself and your daily protest against yourself: you are keeping yourself alive unto God, you are defending that edge and tenderness which is really everything. You are holding yourself in readiness to receive God's further gift.

2. We have "need of patience" in our dealings *with other people.* It will help us to be patient with others, especially with those whose good we are seeking, to remember what trouble we are having with ourselves. And again after all, we do not know what they have to contend with. We are all of us mysteries and secrets to one another. Often we do each other a great injustice. I have told elsewhere of a Scottish professor who called upon a student to stand up and "construe." "Hold your book in the other hand," said the professor. The student went on reading, apparently paying no heed. "Do you hear me, sir?" The student ceased reading, still holding the book as before, but now having his head cast down. "Sir!" shouted the professor. Whereupon the student raised his other arm,—from which the hand had been cut off! It is said that the professor did all that a man can do who has done an irreparable thing. He rushed from his desk, and going down on his knees before that maimed lad, in the sight of all the class, pleaded, "Will you ever be able to forgive me?"

We had better take the deep and holy view of our fellow men.

3. Finally we have "need of patience" *with God.* I am thinking just now of the mysteries of God's providence, of the inscrutable things which life, experience, history, nature, one and all present to us. We are not wrong in seeking light upon the dark aspects of our life. We are wrong when we are impatient, when we come to a hasty and self-indulgent conclusion. Let us try to think of the task which God has upon His hands. What is that task? It is to save all souls, and this without interfering with their personal freedom. Here are some words from Milton:

"Many there be that complain of Divine providence for suffering Adam to transgress. Foolish tongues! When God gave him reason, He gave him freedom to choose, for reason is but choosing; else he had been a mere artificial Adam as he is in the motions [puppet-shows].

"We ourselves esteem not of that obedience or love or gift which is of force; God, therefore, left him free, set before him a provoking object, even almost in his eyes;

herein consisted his merit, herein the right of his reward, the praise of his abstinence. Wherefore did He create passions within us, pleasures round about us, but that these, rightly tempered, are the ingredients of virtue?"

For men like ourselves the darkness and tragedy of the world have no power to unsettle our ultimate confidence. Our faith in God does not rest upon the aspect of transitory things. Our faith is our loyalty to Jesus Christ. It is the acceptance by us not only of His moral rule, but also of His insight, of His report, of His interpretation and point of view. Our faith is our approach to His faith. And it was His faith that this world, though it was permitted to crush Him, was all the while God's world; and that, though men nailed Him to the Cross, and though there were found amongst them those who mocked Him in the agony of death, it was still our high calling to live greatly, to face and overcome the darkness in things in the power of His perfect confidence in the Heavenly Father's blameless will. Grant us this grace we beseech Thee, O Lord!

THE HOPE OF THE GOSPEL.*

Rev. Charles Brown.

"The hope of the gospel." Col. i. 23.

My subject this morning is "The Hope of the Gospel," and I linger first for a moment over the word hope. It is, as you know, one of the group of the Christian virtues or graces: "Now abideth faith, hope, love, these three." It seems to me sometimes that Hope does not abide in the *répertoire* of the modern preacher. She appears to be the neglected sister of the group. For every sermon you hear on Hope you will probably hear twelve on Faith and twenty on Love. And yet, Hope shares the quality of her sisters. She is overshadowed by them, but she belongs to them, and there is a great unworked field on the subject of Hope for the Christian preacher.

If you were to search you might be surprised to discover how great a part Hope plays in the preaching and working of Saint Paul: We "rejoice in hope"; "we are saved by hope"; God is "the God of hope"—that is, He has hope in Himself for men and He inspires men with hope. And not only does this virtue play a considerable part in the exhortations of Saint Paul, but he himself is a shining and conspicuous example of the spirit of hope. He is, if I may say so, an incurable, invincible optimist. You find him in many places, but never under the juniper tree, though he comes near to it in Romans vii. But concerning Christ and the Gospel, and their ultimate and complete victory and triumph, I cannot find a single despondent note in the whole of the apostle's teaching. He never dreams for a moment that the Gospel will fail, or that the man who preaches it will be put to shame. Paul is grand company for a depressed soul. There is no man like him in the New Testament. He is a continual spiritual tonic. When I get down, I go to him. He always sings to me this song: "Be not weary in well doing: in due season ye shall reap, if ye faint not." I try to learn of him how to preach; I try to learn of him how to be a pastor, how to suffer hardship "as a good soldier of Jesus Christ"; how to love men—awkward men, unlovable men, cranky men. And I learn of him the spirit of hopefulness. And I say, if St. Paul could be hopeful, any man may, for he had as many rebuffs and disappointments as anybody, and nobody has ever lived in a darker time.

Now if I look abroad on the Church today—as I know it on my side of the water at any rate—I see not only that we are neglecting to preach upon the Christian virtue of hope, but that the evangelical church is not characterized just now by a hopeful spirit. We are a good deal depressed; we walk pensively and in the shadows. Maybe it is the same on this side of the Atlantic. Perhaps some of you have come here almost bankrupt in hope—with the deferred hope that makes the heart

* Delivered at the Northfield General Conference of Christian Workers, August, 1912.

sick. About your church, about your Sunday school class, about your children, about the cause of Christ in the earth, your hope is dim. Now may "the God of hope fill you with all joy and peace in believing" and send you back abounding in hope. I believe it was D. L. Moody who said it was very difficult for God to use a despondent man. I do not believe there is much scope in the pulpit of the Church for a lugubrious prophet or a pessimist. He had better keep at home.

What is hope? It is one of the things difficult to define. *Expectancy* is in it for one thing. Expectancy means to look out from your self to another, or from your own time to another. It is really believing in the bird in the bush. It is living in the future. *Desire* is in it, too, not merely expectancy, for you may expect a thing and dread it. But desire is in hope. You wish for a thing, you desire it, you expect it. And *anticipation* is a part of it—"forefancying," as Samuel Rutherford says, bringing the future near, looking at the unseen. Hope is the idealistic temperament. It sees the things that are not. The ancients used to say that hope was at the bottom of the vase; when everything else had been emptied out hope was left. When you no longer believe, you hope. Hope remains the sentry on the field even when love has fled. Hope, in the Christian sense, is not satisfied with things as they are, but believes and expects that the wrong things will be put right. There is nothing that assists us in the crises of life like hope. Any surgeon will tell you that hope is half the battle in an operation. The majority of the collapses that take place under surgical operations are nervous collapses. Set your hope on coming through and on a cleaner and healthier life afterwards and it is quite half the battle. It sustains the soul through weary days and is the sunshine upon the landscape of life.

Now come to the specific hope—"the hope of the gospel." Let us consider for a few minutes its nature and constituent elements, that we may learn whether we have been moved away from it. We will not travel beyond the borders of this chapter in our consideration; there is quite enough here to indicate what are the characteristics of "the hope of the gospel."

1. First of all—this always in Saint Paul's "gospel"—THE REDEMPTION OF THE WHOLE WORLD BY JESUS CHRIST, the reconciling, as ver. 20 has it, of all things unto God. If I were to travel beyond the borders of this chapter for a moment to the Epistle to the Romans I could show you that the light of this hope shone not only on the face of men, but on the face of nature. We sometimes imagine that the problem of Nature "red in tooth and claw" has been discovered by the modern scientist or poet. It is not so. Saint Paul was aware of it. He laid his ear to the ground and he caught the moaning and sobbing of pain and suffering, "The whole creation groaneth and travaileth in pain together until now," and his hope, "the hope of the gospel," embraces the Creation. "The creation itself . . . . shall be delivered from the bondage of corruption into the liberty of the children of God." But chiefly "the hope of the gospel" embraces the redemption of mankind—every tribe, every race, every class and every individual. You could not persuade Saint Paul that any race was hopeless. The Gospel was intended for all, for all Christ died, and the vision that he had was that of every knee bowing in the name of Jesus. And Saint Paul, remember, was a far-traveled man, a man of wide experience, a man of deep and intimate knowledge. He knew the abyssmal depravity, the unutterable filth and degradation of the pagan world. Some of his pictures of it almost make us shudder. And he believed that men would be raised and freed and cleansed, and he saw it being done.

Then he knew the invincible bigotry of the Jew. He knew that both Jew and Gentile scorned the doctrine of the Cross of Christ. He knew all the stubborn facts of human life; and he never lost the vision of the complete victory and reign of Jesus Christ. And, mark you, the vision was none of Paul's making. It was not "Paul's opinion"; it was a revelation. His phrase is, "I delivered unto you that which also I received." The colors of his vision were not mixed out of the pigment of his own imagination. The vision was the creation within him of the Spirit of God.

And it is this unfulfilled vision that is handed down to us. I am not sure that our faith is not weakening, in some instances,

in the world-wide triumph of Jesus Christ. There is an idea abroad of an amalgam of religions, in which Christ, Buddha, Confucius and Mohammed shall sit side by side in a kind of pantheon, dividing among themselves the government of men's souls; an idea that there will be a kind of eirenicon among the religions of the earth, and that Christianity shall surrender its world-wide claim. Well, it was never in the mind of Paul: one Lord, one faith, one Saviour. You and I must grasp his vision, and still sing with all our hearts:

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

That is the eternal purpose of God. It will never be defeated. Let it be the watchword of the Church. Inscribe it on your banner: "The whole wide world for Christ. Jesus Christ the light of every man that cometh into the world." That is "the hope of the gospel"—the world-wide dominion of Jesus Christ, the reconciling of all things to God through Him.

2. The second constituent element in "the hope of the gospel" is the PERFECT GOODNESS OF ALL WHO BELIEVE IN JESUS CHRIST. In ver. 22 we have this: "To present you holy and unblameable and unreproveable in his sight." That was the passion of Paul's heart. It is expressed again in the twenty-eighth verse: "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." Mark the purpose and passion of Paul, not merely to get men to Christ, but to make them like Christ. My brethren, I am a perfectionist in this sense—that I believe I shall one day be perfected into the image and likeness of Jesus Christ. That miraculous transformation will certainly take place. Paul held that conviction if he held anything, and not for himself only, but for the Church also. Crowded as it was with imperfect people the Church was to become "a glorious church, not having spot, or wrinkle, or any such thing; but . . . . holy and without blemish." In one of his letters to the Corinthians Paul brings some of the most appalling sins out from their hiding places, parades them before their eyes, and says, "Such were some of you: but ye were washed, ye were sanctified and made just in the name of the Lord Jesus Christ and by the Spirit of God." Brethren, if the hope of personal holiness has faded out of your mind, pray God it may be renewed, for we have nothing if we have not character.

And, moreover, the hope that the Christian religion will triumph over other faiths lies in its power to produce a superior type of character. It rests on what Jesus Christ can make of men. And a vital part of "the hope of the gospel" is our being perfected into the image of Jesus Christ. It is a perfectly scriptural hope. It is written, "Ye shall be holy, for I am holy." It is written, "Without holiness no man shall see the Lord." The word of our Lord, from Whose word there is for us no appeal, is "Be ye . . . . perfect, even as your Father which is in heaven is perfect." We professedly Christian people shall accomplish next to nothing in the world apart from our personal goodness. We will never *do* more than we *are*, and the passion of every Christian should be the passion for goodness, for likeness to Christ, to "know him, and the power of his resurrection, and the fellowship of his sufferings." Here is a word that I want to leave with you, and again it is a word from which there is no appeal: "Blessed are they which do hunger and thirst after righteousness"—which is really holiness—"for they shall be filled."

3. The third constituent element in "the hope of the gospel" is THE HOPE OF HEAVEN, "the inheritance of the saints in light," as this chapter has it, the felicity of the saints in the future life. And here I venture to suggest that modern Christians have experienced a considerable weakening in their hope in this matter during the last thirty or forty years. One of our old hymns began this way:

"In vain the fancy strives to paint
The moment after death."

It was perhaps because the old preachers drew so much upon their fancy concerning the future life that there has been a recoil from it on the part of the modern preachers. If George Eliot came amongst us today she would not be able to sneer at the

other-worldliness of Christian people. She might rebuke us for our *this*-worldliness. A caricature of modern evangelism that some people have been pleased to draw before the world is that we are chiefly concerned with getting people to heaven. The truth is we are not concerned half enough. We are greatly concerned about making heaven on earth, and that is quite right; but that hope will not live healthily apart from the hope of heaven hereafter. I was brought up in a remote village in Northamptonshire, and I declare to you that heaven was as real to some of the Christians of the old-fashioned sort as Birmingham or London, or America, to which some of their sons came. And I am positive that their assurance was Scriptural. I remember how hard-handed laborers and their wives, people whose lives were spent in the routine of monotonous drudgery, had a light in their faces "that never was on land or sea," but was the reflection of the conviction wrought by the Spirit of God, as they sang, in the bitter wintry days, of the land

"Where everlasting spring abides
And never withering flowers."

These people confessed that they were pilgrims and sojourners and strangers, and whatever their inheritance was here, the bulk of it lay yonder. And it was with something of the scorn of the world which Macaulay says the Puritans had that they sang this verse of a great hymn on heaven:

"Should earth against my soul engage
Or hellish darts be hurled,
Then I can smile at Satan's rage
And face a frowning world."

The mischief is that the world to-day is not "a frowning world." It is a smiling world. It comes to us with

"Quips, and Cranks, and wanton Wiles,
Nods, and Becks and wreathèd Smiles,
Such as hang on Hebe's cheek,
And love to live in dimple sleek;
Sport, that wrinkled Care derides,
And Laughter holding both his sides."

And before you know it, your boys are sucked away by it.

It is twenty years now since I was in the bedroom of a cottage in a village in England where lay an old-fashioned Christian, eighty-three years of age. He had had four restless nights and weary days. He did not know anybody was in the room, and he was saying over to himself:

"There shall I bathe my weary soul
In seas of heavenly rest
And not a wave of trouble roll
Across my peaceful breast."

My brethren, I venture to say that we have lost something from the Christian hope if we have allowed our horizon to end with this life. To cherish the hope of a blessed immortality will make us not the worse Christians but better. It will make us more indifferent to the gauds of this world. It will make us less pagan in our conception of death. We are awfully pagan. Death is commonly a calamity to us. When it comes we say, "The worst has happened." The idea is pagan. In the New Testament death was a negligible quantity. God put His children to sleep and they awoke in the presence of their beloved Lord. "We know," they said, "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." And "we are . . . . willing rather to be absent from the body, and at home with the Lord." I pray God to revive in the heart of the Church this part of "the hope of the gospel."

These, then, are the three things I have brought before you as the vital elements in "the hope of the gospel": the redemption and reconciliation of the whole world to God by Jesus Christ; the hope of personal goodness; and the hope of a blessed immortality. Now what is the basis, the argument, the ground of this hope? Because there are few things more tragic in this world than the delusions and disappointments of men of too sanguine temperament. The ground of "the hope of the

gospel" is in Jesus Christ. And mark you, everything depends upon who Jesus Christ is. Is He one of ourselves with just a little more of the Divine in Him? Is He, according to the Colossian heresy, the last of a long series of attenuating emanations of the Deity touching humanity at last? Listen while I read to you Paul's opinion—or, rather, his revelation—of Jesus Christ: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence. For it pleased the Father that in him should all fullness dwell." That is a stately and impressive procession of thought. And its teaching is that "the hope of the gospel" rests upon the unique nature and glory of the Son of God. It is He, the complete image of God, Who took into His heart the sin of mankind, and died for us. It is in Him that we have redemption. It is in Him that we have the hope of perfection. In Him Who was raised from the dead is our hope of immortality. Jesus Christ, crucified, risen, in living contact with the soul of man, transforming it into His own image—that was the sure basis of Saint Paul's hope: "Christ in you, the hope of glory." "I no longer live," he says, "Christ liveth in me." Paul saw all the contrary things. Of course he did, just as clearly as we see them. He was not blind. He never lived in a fool's paradise; but he saw this thing, and his hope was as an anchor of the soul, sure, steadfast, entering into that which was within the veil. And if this man could speak to us across the centuries this morning—for he is just as much interested in the redemption of man now as he was then—he would say to us, "Be not moved away from the hope of the gospel."

You are tempted to move away. All sorts of expedients of another kind are offered to-day in place of the Gospel, and we ministers are tempted to clutch at them in these days of unremunerative labor. In this age of scepticism we are inclined to go elsewhere than to the Gospel for our message. My brother, you are inclined to doubt the universal dominion of Jesus Christ; you are inclined to doubt the possibility of your own perfection; you are inclined to doubt the perfection of your people. All sorts of worldly and startling things appear in the habits and character of the members of your churches. I say to you, "Be not moved away from the hope of the gospel." Be sure that what you have is the Gospel and then cleave steadfastly to it. It is not merely the simple Gospel. Though simple in one sense, it is immeasurably profound in another. Be sure that what you have is the truth in Jesus, and then go on hoping all things on the strength of it.

Some of you have seen G. F. Watts' symbolic picture of Hope. It is somewhat mysterious. It is not a person with a shining and radiant face, but a woman with bowed head sitting over the world, playing upon a harp with one string. All the other strings are broken. I do not quite know what it means except this, that when everything is gone, and the harp of life is left with only one string, and most people would throw it to the scrap heap, Hope plays upon it and gets music out of it. But I take leave to interpret its message to us this morning in another way. There is no other hope for humanity save "the hope of the gospel." The other strings of the harp are broken, and some of them are not worth mending. Many of the high-sounding expedients that men have invented for healing the world's woes and ridding it of its sin have broken down—even in my time they have not been equal to the strain put upon them. The one string left for us is "the gospel of our Lord and Saviour, Jesus Christ."

My brethren, go on harping on the same string: Jesus Christ and Him crucified, the only hope of guilty and burdened men. Apply that to the whole range of life, domestic, commercial, political,—the Gospel of the redeeming sacrifice of the Son of God. Go on playing on the one string, for there is music in it that will charm the world ultimately away from all its foolish experiments, and you will discover that there is no way of redemption save through the Cross of our Lord Jesus Christ and the living energy of His Spirit. "Be not moved away from the hope of the gospel."

LITTLE STUDIES IN ST. JOHN. THE SON AND THE FATHER.

Howard A. Kelly, M. D.

The Gospel of John is peculiarly a revelation of Christ's relationship to the Father, revealed in a manner scarcely even foreshadowed in the three preceding Gospels. It is in a wonderful way an answer of the Second Adam to the Father's cry, "Where art thou?" The Son Who has taken upon Himself the guilt of the first Adam and of his descendants (I say it reverently) seems in this Gospel ever to turn to the Father with an infinite tenderness as though He sought to assuage the Father's grief and to replace His loss. It is as if a beloved member of the family having died, the surviving son seeks to lavish all his affection upon the grief-stricken father whom he comforts. I think this accounts for the attitude—may I call it?—of sensitiveness and extreme solicitousness towards the Father, an ever-present eagerness to honor and glorify Him here on earth where He has been so dishonored. The first Adam ranged himself on Satan's side; how emphatically is the Second Adam here ever to be found on the Father's side! His voice is like the clarion note of the trumpet and gives no uncertain sound.

Note in reading this Gospel, that having such a Father and depending on Him and not on man, how utterly weak and defenceless was God's Champion! He carried no weapon, but ordered His servant, "Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" He offered no man violence, but always withdrew from opposition. He used no language other than the fearless declaration of the truth, trusting in its naked power in God's hands. And though He might have called legions of angels to His aid, He yet went to the Cross trusting that the righteous Father would deliver Him even out of the jaws of death and from the power of Satan; nay, more, that the Father was planning by these—in man's eyes—futile means to put away sin forever, to destroy the works of the devil and to take away all his power.

Underscore the word Father in ch. v., vi., viii. and x. and see how entirely Christ regulates His relationship with men by that to His Father. How many times is the word Father mentioned! Touching His tender, sympathetic relationship to the Father we note that this is often brought out in His relations to men by whom the Father is not honored. In ch. i. we find that He is one with God ("The Word was God," ver. 1), and coëternal with Him ("The same was in the beginning with God," ver. 2); that His glory is "as of the only begotten of the Father" (ver. 14); that His great eternal relationship to the Father has been that of satisfying His heart of love, for He is "the only begotten Son, which *is in the bosom of the Father*" (ver. 18).

Painful is to be the task of purifying the Father's house, foreshadowed in ch. ii., for as He here purifies the temple so must He purge the whole world of its sin, for the temple is but a type of the larger theater, the universe, and then, as to-day, money-getting blinds men's eyes to the things of God the Father even though He is near to every one of us.

In these chapters the Jews reject this claim of a peculiar relationship. The first time there is any real clash between Christ and the Jews, it arises because Christ claims God as His Father and an equality with God. God's rest upon the completion of creation was broken by sin; so long as sin is in the world God cannot rest. Christ on that day relieved a man of a distressing infirmity, one of the consequences of sin in the world. Fifteen times does the name "Father" occur in ch. v. Let us note the important statements touching Christ and God associated with this revelation, for here we have our Lord's most definite, positive claims to His Divine origin and His Divine authority:

1. God the Father works; Christ works.
2. Christ makes Himself equal with God the Father.

3. He subordinates Himself to the Father, but as the Father does, so does He likewise.

4. The love of the Father for the Son is such that the Son sees all that the Father does.

5. The Father raises the dead and quickens them; even so does the Son quicken whom He will.

6. The Father does not judge, but hath committed all judgment to the Son.

7. We do not honor the Father Who sent Him if we honor not the Son.

8. The Father hath life in Himself, even so hath He given to the Son to have life in Himself.

9. Christ ever seeks the will of the Father Who sent Him.

10. The works Christ did were given Him by the Father to do and bear witness that the Father had sent Him.

11. Christ came in the Father's name.

12. Another shall come in his own name and be received. Christ will not accuse unbelievers to His Father, but Moses of old, in whom they trust, will be their accuser.

Receipts.

Grenfell's Work in Labrador (Doctor):			
April 1.	6280		$ 12 00
Record of Christian Work (Free Distribution):			
April 1.	6276	$ 4 00	
April 1.	6277	1 00	
April 1.	6278	1 00	
April 1.	6279	1 00	
April 4.	6281	1 00	
April 15.	6282	5 00	
April 16.	6283	25 00	
April 21.	6284	5 00	
April 22.	6285	5 00	
April 24.	6286	4 00	
April 25.	6287	5 00	
April 28.	6288	50	
April 29.	6289	1 00	
April 29.	6290	5 00	
April 29.	6291	25 00	
			$ 88 50

Personalia.

Dr. H. C. Jennings of Cincinnati has been chosen publishing agent of the Methodist Episcopal Church.

Dr. W. B. Selbie, Principal of Mansfield College, Oxford, has been elected chairman of the British Congregational Union.

Principal George P. Gould, M. A., of Regent's Park College, London, has succeeded Dr. Ewing in the presidency of the British Baptist Union.

Rev. Edward A. Tuck, of Concord, N. H., has been chosen field secretary for New Hampshire and Vermont of the Lord's Day League of New England.

Dr. Wilfred T. Grenfell, who is now in his twenty-first year as a medical missionary to Labrador, expects to visit England this summer for an extensive lecturing tour.

Mr. William Paton, B. A., a former student of Westminster College, Cambridge, has been elected assistant secretary of the British Student Christian Movement Committee, and in five years' time will succeed the Rev. Tissington Tatlow.

Dr. David Starr Jordan, president of the Leland Stanford University, Cal., has obtained a year's leave of absence from his academic duties in order to visit Europe in the interests of the world's peace. Since 1910, Dr. Jordan has been president of the World Peace Foundation.

In the autumn **General Booth** is to pay his first visit to this country. He is due in Toronto Nov. 1, Chicago, Nov. 13-16, and New York, Nov. 20-24. Following the custom of his father in the matter of celebrating April 10 (the General's birthday), the present head of the Salvation Army promoted on that day several officers, raising, among others, Adjt. Catherine Booth to the rank of Staff Captain.

Mr. Dan Crawford, for the last twenty-two years a missionary in Central Africa, is to be among the speakers at the Northfield General Conference for Christian Workers, Aug. 1-17. In these years—during which, by the way, Mr. Crawford has taken no furlough—he has translated the Bible into the native language of the people among whom he worked, and, like David Livingstone, has added to his missionary labors not a little exploration and scientific work. In London recently he has awakened deep interest in some of the large centers like Whitefields, where he was given a great ovation. At the Livingstone Centenary, too, in the Royal Albert Hall he took a prominent part. More than 7000 copies of his book, entitled "Thinking Black," were sold in the first few weeks of its publication, being enthusiastically reviewed by the *Times* and *Spectator*. Mr. Crawford's visit to Northfield, as a representative of missionary labor, will be attended with great interest.

Below are given the recent and prospective engagements of several workers in the evangelistic field:

Hay Bell—May, Piedmont, Mo.

Chester Birch—Apr. 24, Jeffersonville, Ind.; May, Vancouver, B. C.

Milton S. Rees—June, Le Roy, N. Y.; July, Boston, Mass.

Harold F. Sayles—Apr. 13-29, Chicago, Ill.; May 4-20, Gladwin, Mich.

Charles Cullen Smith and Party—Apr. 22-May 18, Livingston, Mont.; June 1-29, Plattsmouth, Neb.

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Our Book Table.

All the Year Round: An Outlook Upon Its Great Days. By Newell Dwight Hillis. F. H. Revell Co., New York. Cloth. 266 pages. $1.20 net.

This is a book of "occasional addresses, all delivered in the regular course of the year's work in Plymouth Pulpit." They are most interesting reading, and display all of this well-known preacher's extensive reading, prodigious memory, elegant diction and joyous optimism.—*N. F. S.*

Authoritative Life of General William Booth, Founder of the Salvation Army (The). By G. S. Railton. Geo. H. Doran Co., New York. Illustrated. Cloth. 331 pages. $1 net.

While this is not the complete history of this remarkable man—which, we are assured in the preface, is to come later—it is still a most readable and inspiring book. The author was for many years intimately associated with General Booth as First Commissioner of the Salvation Army, and hence is well qualified for his task. He has had access to many of the General's letters and papers, and has made wise and skillful use of his material. One cannot read this account of his early life, the spiritual wrestlings through which he came into clear light, his beginnings as an evangelist in the Methodist Church, his early struggles against almost overwhelming opposition in founding the Salvation Army, his later world-wide successes, the honors heaped upon him by the great ones of all nations, the tributes to his memory by the newspapers of all civilized lands, without a growing conviction that Harold Begbie was right when he wrote that the subject of this biography was "perhaps the greatest of our time." His life is a rebuke to selfishness, half-hearted service, unbelief, cowardice, uncleanness—every evil thing, and an inspiration to every one who really wishes to follow Christ.—*N. F. S.*

Autobiography of an Individualist (The). By James O. Fagan. Houghton Mifflin Co., Boston. Cloth. 290 pages. $1.25 net.

Real autobiographies are scarce—honest ones, that is, that tell the things that really form purposes and the crises where character really shows. James O. Fagan's autobiography lacks only one thing to make it ideal: he did not become a great captain of industry or achieve a smashing name or fortune in any of the glaring ways that Americans so much love to read about.

The title is well chosen; it was the somewhat exaggerated individuality of the author that made his life what it has been. He is fortunate in having his life philosophy remain practically unchanged, except for natural processes of development, from boyhood to maturity. He was born in Scotland, a good place for individuality to germinate. One follows with delight those boyhood days, with the development of religious conviction under Mr. Brown of the Free Kirk and love of learning under McTavish the Schoolmaster.

Why is it that so few novelists can tell the truth and shame imagination? No fancy can surpass the power of the simple telling of this lad's experience: how he resists the adroit temptations laid for him by the panders, or how he endures the brilliant arguments of Broadbent seeking to break down his religious convictions. His adventures in South America and Africa are far too briefly told.

The serious part of his life story is his experience in the American world of industry. His observations on the place and effect of the individualist in American railroading constitute an indictment of the system from the individualist's point of view. Yet there is nothing bitter in his observations. He has the Scotchman's reserve and simplicity of statement in putting his facts, also the Scotchman's one-sidedness of view. One feels, however, that he has sounded a warning to us that individuality crushed out means vitality gone and that American society is in danger of losing its vitality from this very thing.—*J. M. S.*

Autographs of Saint Paul (The). By Marcus D. Buell. Eaton & Mains, New York. Board. 95 pages. 35 cents net.

In this little handbook Dr. Buell has given us the findings of conservative scholarship in the problem of the authenticity of Paul's Epistles.—*F. L. D.*

Boy and His Clubs (The). By William McCormick. F. H. Revell Co., New York. Cloth. 96 pages. 50 cents net.

The writer of this book certainly understands how to hew to the line and at the same time make every blow tell to the utmost. Some would doubtless regard him as an iconoclast, but he evidently knows whereof he speaks, though at times it is in a vein of sarcasm. The boys' club in the church basement is the special butt of the shafts of his subtle irony. There is much that is wholesome and pertinent to the matter of dealing with boys in a religious way in these pages told in a direct, incisive style in which there is not a single superfluous word to be found.

The author has doubtless solved the problem of the boy for our congested centers of population. But it is quite clear that his plan is too broad and comprehensive for our smaller towns and villages.

Still there is here more than one valuable hint and suggestion as to how not to do it for those who are facing the boy question where there are not sufficient resources to carry out the plans here advocated, and where the boys' club in the church basement seems to be the thing most feasible. The author shows a full grasp of his subject, and one of the most valuable features of his book is the illuminating manner in which he sets forth the predominant characteristics of the clubable boy—*G. D.*

Citizens Made and Remade. By William R. George and Lyman Beecher Stowe. Houghton Mifflin Co., Boston. Illustrated. Cloth. 265 pages. $1.25 net.

This book is an account of the development of the principles underlying the work done in the George Junior Republics since its inception, seventeen years ago. It is a valuable contribution to the literature on the boy and girl problems. The closing chapters predict a new day in the science of penology through the application of Mr. George's principles.—*F. L. D.*

Epoch Makers of Modern Missions. By Archibald McLean. F. H. Revell Co., New York. Illustrated. Cloth. 301 pages. $1 net.

Dr. McLean has given us interesting sketches of the life work of sixteen modern missionaries: Martyn, Judson, Carey, Schwartz, Morrison, Moffat, Livingstone, John Williams, Patterson, Hunt, Duff, Chalmers, Evans, Verbeck, Pitkin and Loftis. The style is graphic, and the material arranged in a manner calculated to impress and aid the memory. Those called upon to lead missionary meetings will find here the information needed.—*F. L. D.*

Eternal Christ (The). By Joseph Fort Newton, Litt. D. F. H. Revell Co., New York. Cloth. 199 pages. $1 net.

This is a volume that goes to the very heart of things. With a profound grasp of his subject and a rare felicity of language the author demonstrates the objective reality of the Ideal and the validity of the Unseen. The poets, sages and mystics have been inspired, not as by some entrancing mirage, but by Eternal Beauty and Power which abides in a Living Presence. The gist of the author's discussion is that every soul possesses the capacity for what they have achieved. Visions of faith whose transports they knew are within the reach of everyone. The basis for them is found in the reality of mind whose fundamental sanctions are self-consciousness and conscience, and in the latent resources of personality. Their object is the Eternal Christ Who is not a mere ghost of human imagination, the automaton of the vague dreams and aspirations of unique minds, but a living Reality. More and more do we come to know Him by our "drawing out the lines of life" along the way of holiness and service.

This book is inspirational more than informing, and it is so because the author gives to the reader the cream of a wide range of reading that has come to the surface after long and deep meditation. Reverent in tone, well balanced in its thought and polished in style, it is a heartening word to those who are bewildered by the babel of voices called forth by the materialism of the present age.—*G. D.*

Evolution of the Country Community: A Study in Religious Sociology (The). By Warren H. Wilson. Pilgrim Press, Boston. Cloth. 221 pages. $1.25 net.

The country pastor will find in this book a clear appreciation of his problems, suggestions for solution and, above all, sympathy. The members of country school committees will find practical suggestions for the better performance of their duties to the community. And the general reader may here avail himself of expert work on a problem which interests every thoughtful and patriotic citizen.—*F. L. D.*

Evolution of the Kingdom (The). By William B. Riley, M. A., D. D. Chas. C. Cook, New York. Cloth. 188 pages. 75 cents net.

"The Evolution of the Kingdom" is not, as one might suppose, a work built on the lines of "Natural Law in the Spiritual World." Evolution, in the popular sense of that term, cuts but little, if any, figure in it. The author is an ardent pre-millennarian, and in this volume gives many a convincing reason for the faith that is in him. His treatment of this glowing theme is comprehensive and exhaustive in character and at the same time concise and sober in the handling of it. The rapture he puts into his discussion, though intense, is subdued rather than rampant. From first to last, he marshals about all the Scripture passages that support his views and, of course, gives to them, for the most part, a literal interpretation. The latest theory concerning the Book of Revelation, that it is a cryptogram dealing with conditions prevalent in the Roman Empire at the time it was written, finds no acceptance with this author. The nature and the order of the future events which belong to the consummation of the ages he places before the mind's eye as clearly, doubtless, as so stupendous a task can be performed by anyone. The practical value and use of the doctrine of a pre-millennarian Second Advent to the present faith of the Church is set forth in such a way that "the blessed hope," cherished so long by many an ardent soul since "a cloud received him out of . . . . sight," takes on a new luster. Finishing a perusal of this book one feels constrained to say, with great ardor:

> "O Lord Jesus, how long
> Ere we shout the glad song,
> Christ returneth, Hallelujah?"
>
> —*G. D.*

From the Nile to Nebo: A Discussion of the Problem and the Route of the Exodus. By Franklin E. Hoskins, D. D. Sunday School Times Co., Philadelphia. Illustrated. Cloth. 378 pages. $3 net.

The author of this book has been for twenty-eight years connected with the Syrian Mission at Beirut. During that period he has also been an indefatigable student of Oriental languages, history, customs and archæology. In this volume the reader is taken on a personally conducted tour over the route traveled by the Children of Israel, from their passage of the Red Sea to their arrival at the eastern bank of the Jordan forty years later. With graphic descriptive powers Dr. Hoskins portrays the region through which they passed and the difficulties they encountered. One can almost see them in imagination on their toilsome journey. In connection with the narrative of his itinerary he discusses in a highly illuminating manner many of the problems connected with this unique migration: such, for example, as the date of the Exodus, the number of the emigrants, the location of the mountain of the law, the Mosaic documents and many similar questions. There is only space here to say that the author's study of other authorities and his own personal investigations substantially confirm in well-nigh every particular the Scriptural narratives of one of the most remarkable events of history. A perusal of a book like this

from so competent a hand gives one a renewed confidence in the holy oracles of God.—*G. D.*

Gospel of Gladness and Its Meaning for Us (The). By John Clifford, M. A., LL. D., D. D. Chas. Scribner's Sons, New York. Cloth. 240 pages. $1.75 net.

This is a collection of seventeen sermons by a famous London preacher. Like most sermons that we have read, preached in English pulpits, they are expositions of texts of Scripture, not homilies on some subject suggested by such a text but with little further relation to it. They are interesting and virile, at the same time instructive and inspiring to the spiritual nature, and deal with the practical affairs of everyday life. One thing noticeable in such really fine preaching is that the sermons are simple enough for common folk to understand; there is no striving for effect through a display of erudition or eloquence. The preacher might well study these discourses as models of method and style.—*N. F. S.*

Happiness Haven. By Amos R. Wells. United Society of Christian Endeavor, Boston. Cloth. 80 pages. 50 cents.

This little volume is an exposition of the Beatitudes in Dr. Wells' characteristic style and in a manner quite original. Under his skillful piloting, full many a human craft, floundering on the high seas of life, waterlogged and burdened with tears and toils and trials, will be able to make the desired haven. By contrasting each beatitude with its foil and counterpart and showing how a right understanding of the former leads to a true realization and experience of the latter, he has invested them all with a fresh significance and a present pertinent application.

"Happiness Haven" belongs to the geography of this life, as well as of that which is to come. We leave it for the reader to discover for himself just where it is situated on the meridian that divides the hemisphere of faith from that of duty and how he may reach it most speedily.—*G. D.*

Heart of the Christian Message (The). By George Aaron Barton, M. A., Ph. D. Macmillan Co., New York. Cloth. 218 pages. $1.25 net.

These lectures have a primary interest, not merely to the Society of Friends, to whom they were delivered, but to all interested in the growth of Christian doctrine and polity. Considering the restrictions, Professor Barton's task has been well discharged. Whether all will agree with his conception of the growth of the Messianic consciousness in Christ is open to question, but after he has disentangled the Judaic elements in the Synoptists the residuum—or "the heart," as he calls it—of the Gospel is sufficiently vital to provide an interesting study in its later developments. Christ brought to mankind a new conception of God. God was no longer afar off; He was our Father. The current kingdom ideals were spiritualized. If God was our Father then the other man was our brother, and this common Fatherhood and recognition of brotherhood make for solidarity and the establishment of the kingdom.

To state the case thus is simplicity itself, yet, as Dr. Barton shows in tracing the growth of doctrine through Paul and John down to the Reformation, unbridgeable gulfs opened. What were the exact relationships of God to man and of man to God? On the one hand we have Calvin, on the other Arminius. Both are true, and yet, followed to a logical conclusion, both are defective. May they not be, as has been suggested, like two arcs of a rainbow, the meeting place hid by clouds? We feel they ought to meet, we cannot tell if they do.

The defects in the teachings of the early Friends, which Fox maintained were those of primitive Christianity, are pointed out with kindliness and tact.

The closing lecture on The Message for the Twentieth Century is well worth careful study. With its findings the reviewer is in entire agreement. God is the "Our Father," Christ is His express image. When we see Christ we see God. No longer relying on an infallible Church or an infallible Book, the Holy Spirit still moves in the heart confirming the old message that God cares, that God loves to the uttermost, that God suffers, and the world shall know God not because of what professing Christians say but by their approximation to the character of Christ.—*A. D. M.*

Historic Jesus (The). By Rev. David Smith, M. A., D. D. Geo. H. Doran Co., New York. Cloth. 128 pages. $1 net.

A very gracious and tender tribute to the august personality of our Lord Jesus Christ by one whose own name has come to have a very fragrant aroma for believing people, by reason of the impression of uniform reverence and devotion. The book is an argument first for the historicity and by implication for the Divinity of our Lord. It is not addressed to technical students, but to those who, "unversed in the science of criticism, are yet troubled by its pronouncements," and to all such, seeking confirmation of their faith, it may be commended.

The method adopted in the book is this: First of all, two typical instances are chosen of "idealizations" of the second century, and these apocryphal pictures of Jesus are contrasted with the Evangelic narrative. Next, two examples are taken of ideal men sketched in the literature of the period: the lives of Demonax and Apollonius of Tyana: and it is shown how far these fall short of the wonderful picture of the Son of Man. Following upon this is an analysis (which, of course, does not claim to be minute—it does not even mention the element of native leadership and masterfulness in our Lord) of the Evangelic portraiture of Jesus, showing its uniqueness and challenging the mind of the reader upon the question of its origin. Finally, there is a rich chapter on the Evidence of Experience—rich, at least, in telling quotation and in the fullness of its presentation of what notable Christian men have found in our Lord.

The statement that the book is "less an argument than a personal confession" disarms criticism and it is in the light of it that the book should be read. There is no concealing the fact that for many the argument will seem at some points vulnerable and inadequate, and the attitude to the Gospels themselves, to whose naïveté it is hoped the scholarship of the next generation will do more justice than has been done by the scholars of our period, is perplexing—perhaps we should expect that in a student of A. B. Bruce. But the total impression remains of a book of solid worth, recalling us to factors in thought and in experience, of which, in these hurrying and imitative days, we take too little account.—*G. A. J. R.*

Holy Christian Church (The). By R. M. Johnston. Houghton Mifflin Co., Boston. Cloth. 321 pages. $1.50 net.

The limits of a review are not sufficient to deal with such a book as this. Exhibiting, as it does, great learning, a swiftly moving, impetuous and impatient style, it should prove useful, but not for the purpose its writer intended. Professor Johnston sets out to show the growth of the Christian Church from its beginning to its end.

But that beginning he discovers far back in the gradual revelation of God recorded in the Old Testament which culminated in the Temple ritual. With an arrogance which reminds one strongly of Schmiedel, whatever is contradictory to his purpose is swept aside and, finding the base mythical, it follows naturally that the superstructure is of cloud, to be blown aside with a blast of the critic's breath.

With a historian's sense of the value of evidence, the writer has to accept some facts of a life lived by somebody called Jesus, though he would like very much to look on Him as another Adonis or Tammuz. Paul is the criminal who founded the Church, and Paul's conversion was due to his excitement and his subsequent acceptance of the spiritual resurrection of Christ. But Professor Johnston forgets that, as a Pharisee, Paul already did believe in spiritual resurrection. It was something more than that which wrought the change. Paul was too keenly logical to be duped. He was not likely to make himself an outcast for what he already believed. He says he saw Jesus, not subjectively, but objectively, and that, and that alone, can account for what happened.

Thereafter the story moves rapidly, fascinatingly. The diverse, complex movements of thought and action in the course of the ages are followed. As a compendium of Church history this section is excellent. It is not, however, so much a history of the Christian Church as it is of the Romanist.

All the pitiful misunderstandings, all the blind fury, are dwelt on, but Professor Johnston forgets that in spite of man's error the truth of God goes on its way. The Reformation from this point of view began the crumbling of the Church to ruin. Miracle and myth are slowly being abandoned. "The belief in Hell disappeared quite rapidly in the second half of the nineteenth century; by another fifty years the belief in Heaven may quite conceivably have gone too!" "We have reached a point whence we can look backward and trace with reasonable accuracy and charity (!) the birth, rise, height and decline of the Christian Church." And in spite of all this the Kingdom without frontiers continues to advance.—*A. D. M.*

Home Beautiful (The). By J. R. Miller. Westminster Press, Philadelphia. Cloth. 253 pages. $1 net.

This is a book planned by Dr. Miller some months before his death,—a compilation of parts of several of his smaller works. The plan was carried out by his associates, and the result is a book that would be a blessing to any home. In his simple, practical and interesting style the author tells of the contribution to the home that should be made by its various members,—husband, wife, parents, children, brothers and sisters, devoting a chapter to each. There are chapters on "Religion in the Home," "Shut-ins," "Coming to the End," and many others. Ministers who like to present a book with the marriage certificate will find nothing better than this.—*N. F. S.*

How to Live the Christ Life. By Russell H. Conwell. F. H. Revell Co., New York. Cloth. 222 pages. $1 net.

Few men of his generation have earned a better right to a respectful hearing than the author of this book of sermons. One will turn to it, not to criticise, but to learn the secret of his great success as a minister of Christ's Gospel. It consists of fourteen addresses, each based upon a text of Scripture, yet having but little to do with the text, intensely practical, fearless, abounding in illustrations which are mainly incidents drawn from the experiences of a long and active life, no hint of doctrine, almost nothing to remind one of the science of homiletics, but every page speaking of a man living close to his fellows. Some of the preacher's use of Scripture will seem peculiar, some of his science will astonish, but the reader will feel himself continually in touch with a man of God, dead in earnest to help men into a clean, large and useful Christian life.—*N. F. S.*

Ideal Adult Class in the Sunday-School (The). By Amos R. Wells. Pilgrim Press, Boston. Board. 126 pages. 50 cents net.

A manual of principles and methods that sets a high ideal for the adult class and then shows how to realize it. The author apparently has in mind a large class of exceptionally well-trained minds in a city church and many of the methods proposed are valuable principally under such conditions, but it will be a rare class indeed that will not be helped by a study of this book.—*N. F. S.*

Just Before the Dawn: The Life and Work of Ninomiya Sontoku. By Robert Cornell Armstrong, M. A. Macmillan Co., New York. Illustrated. Cloth. 272 pages. $1.50 net.

This fascinating study of the Japan of a former day appeals to a larger constituency than that interested merely in missions. The social reformer, seeking the solution of problems due to our complex civilization, would do well to acquaint himself with the life story and guiding principles of a unique economist. Whatever may be the divergent racial characteristics, Mr. Armstrong abundantly shows that fundamental human needs are similar, and so the Christian missionary, realizing that his Gospel perfectly answers these needs, has an added encouragement for declaring his message.

The conditions of life in Japan when Ninomiya was born (1786) were sordid and chaotic in the extreme. Famine had wrought untold misery, and he, the son of a poor man, had to be parted with for the sake of the others in the family. That he, from such a depth of poverty, should rise to such a height of influence reveals a character of outstanding merit. With all his success and influence he preserved such an austerity that Japanese scholars compare his life of sacrifice for the good of his land with that of Christ. To him theory was of little value, learning had to be practical to be useful. His work of organizing industry was based on sound moral sense: "The man born in poverty, in the morning starving and in the evening freezing, naturally turns to evil. There is a saying, 'Poverty makes thieves.'" "If we could only develop the deserted wastes in human minds we could then let the deserted fields look out for themselves." Success in life, to Ninomiya, was based on industry, economy and morality: "A man must be during his lifetime what he expects to be after death. It is as impossible for a mackerel to become a dried bonito as it is for a man to become a god or a Buddha after death, if he is not one during his lifetime."

A word of praise is due for the excellent, if brief, summaries of Confucianism, Buddhism and Shintoism with which the book opens. It is stimulating reading and deserves wide recognition. —*A. D. M.*

Lure of the Iron Trail (The). By Ward W. Adair. Association Press, New York. Illustrated. Cloth. 201 pages. $1 net.

This is a rarely interesting book, containing thirteen sketches of railroad men saved from lives of dissipation and sin by the power of the Gospel. One would suppose that the author is a secretary of the railroad Y. M. C. A., and so in a position

to know intimately the lives of the men of whom he writes, most of them having, after their conversion, been connected with the Association. The sketches tell of the men before conversion, the circumstances under which they came to Christ and of their lives of usefulness afterward. It is a tonic for faith, and goes on the shelf with such books as "Twice Born Men."—*N. F. S.*

Marriage: Its Ethic and Religion. By P. T. Forsyth, M. A., D. D. Geo. H. Doran Co., New York. Cloth. 152 pages. $1.25 net.

"The traditional view of marriage is challenged by many who, though they concede too much to the fickleness of passion, are in a totally different category from the swarms of bluebottles that hover immune upon social garbage.

"It is perhaps not from such foul vice that society is most in danger. That is deadly for weak or gross individuals. But society is most affected by the people who care for purity; and it is in most peril, therefore, from decent heresy rather than palpable vice; from social heresy, heresy as to what constitutes purity; from false theories of a subject more vital than any other to social welfare and cohesion" (p. 6).

From this premise our author builds a classic on "marriage" from what originally was a lecture delivered in connection with the National Council of Public Morals of Great Britain.

The effect of literature upon marriage is shown in the closing section, where the writer has this to say: "My complaint is against the abuse of even pure fiction which never takes the reader out of the region of sexual sentiment. And my fear is that preoccupation with such fiction creates a social atmosphere in which it is too easy to become engrossed with 'bad fiction,'—fiction which no censorship could repress, but which tends wrong. It is a great calamity that such education as the heart receives owes so much more to fugitive literature than to the Church or the family at the present hour" (pp. 134-135).

The book is worthy of a wide circulation. It cannot but do good.—*T. C. B.*

Modern Philanthropy: A Study of Efficient Appealing and Giving. By William H. Allen. Dodd, Mead & Co., New York. Illustrated. Cloth. 437 pages. $1.50 net.

In the keen competition for funds for maintenance now existent between charitable organizations we find humanity divided into four classes: (1) those appealing for funds for charitable purposes, (2) those giving money for charitable work, (3) those who both give and get, (4) those for whom an appeal is made. It is timely, therefore, to have a scientific treatise on this important subject of giving and appealing, for there is not one of us who has not a vital, personal interest in the subject.

Having studied six thousand letters of appeal asking Mrs. Harriman in the aggregate for many millions of dollars, Mr. Allen has deduced valuable principles which should help greatly both the giver of, and the appealer for, charitable funds. Discussion follows on the questions raised by the analysis of the various appeals. Perhaps the most useful and helpful aspect of the book is that it serves to open the eyes of the charitable public to their privileges and responsibilities in the field of giving, to which probably the majority of them have given but little thought. Anyone who gives away money conscientiously should carefully read the later chapters, which make up a Magna Charta of rights, etc., to be maintained in appealing and giving.

Efficiency is the keynote of business and government to-day. So it should be in the matter of charity. The giver has a most important part to play in its proper conduct. He can learn much from this interesting and suggestive book. And certainly anyone whose privilege it is to lay before the wealthy their opportunities for wise charitable investment can learn a great deal from the careful perusal of the volume.—*N. C. W.*

Moral Leadership and the Ministry. By Edward E. Keedy. Horace Worth Co., Boston. Cloth. 200 pages. $1.25.

In this volume its author makes a powerful plea for the reincarnation of the man behind the sermon as a being of flesh and blood with good red corpuscles in his veins. The gist of his discussion may be summed up in that trenchant saying of Emerson: "What you are is talking so loud that I cannot hear what you say." In Mr. Keedy's opinion it is the painful silence of the ministry on many burning questions of the day,—not so much in word, however, as in that more powerful proclamation of the truth in the life,—that has shorn the modern pulpit of its power. Evidently the author believes that the Levite of Bethlehem-Judah, who became a father and a priest to Micah for ten shekels of silver by the year and a suit of apparel and his victuals, is far too largely the prevailing type of the minister of to-day.

He would establish a new order of clergy who shall emulate those early heroes of the faith, who "overcame . . . . by the blood of the Lamb, and by the word of their testimony; and [who] loved not their lives unto . . . . death." To that end he shows the splendid equipment of the ministry for sublime moral leadership in the magnificent creed and ideals of the Christian religion, in the noble example left to the world by many a stalwart saint of the past, and in the personal presence of the living Christ. He puts to shame many a modern minister for his dilettante efforts by comparing them with the passion which the men of the world put into the handling of its affairs. He emphasizes action as being the essence of all life, and demands that it shall come into its own in the sphere of religion by the minister himself becoming a man of action, and of suffering as well, rather than a mere dreamy mystic.

The one vague thing about this book is the exact sphere of this moral leadership. That is not as clearly defined as it might be. There is no definite answer, for example, to a question like this: "Would the exigencies of these modern days justify a Paul in leaving his apostleship in order to run a reform bureau in the Imperial City for the purpose of influencing legislation in the Roman Senate?" It is quite possible for the application of pragmatism in the promulgation of the Gospel to be overdone. However, the author's whole discussion of this subject is a most timely and able one. It cannot fail to be a good tonic to every preacher who would be fully alive to the demands of his high calling, and is especially to be commended to our ministers in embryo for their careful perusal.—*G. D.*

Muslim Sir Galahad: A Present Day Story of Islam in Turkey (A). By Henry Otis Dwight. F. H. Revell Co., New York. Illustrated. Cloth. 188 pages. $1 net.

Dr. Dwight's true story of the converted Muslim, Selim, is one answer to the frequent question: Do any Moslems become Christians? Long residence in Turkey has given the writer the power of not only depicting life among the mountains of Kurdistan, but also of opening to the Occidental mind the religious thoughts and longings of the Oriental. The book is timely, when many Moslems are buying the Gospels from our colporteurs and missionaries, and when there are brighter signs of the dawn.—*F. L. D.*

My Belief. By Robert F. Horton, M. A., D. D. F. H. Revell Co., New York. Cloth. 295 pages. $1.25 net.

This is an age when many men are seeking to see the same old stars with telescopes set at a different angle of vision from those through which their fathers looked. The sons are doing just what their fathers did when they were sons. This book describes Dr. Horton's telescope and it will prove very helpful to those who have not as yet gotten a telescope of their own. There can be no doubt that our age demands a restatement of such themes as the Need of Religion, the Bible, the Superiority of Christianity, Prayer, the After Life, and the Atonement. Dr. Horton treats these themes, and others, with common sense and reverence. The chapters are stimulating and helpful to all who are seeking a firm faith beneath their feet, and who insist that reason and brains are gifts of God, as well as faith and heart. The least satisfactory chapter, at least to us, is that on Atonement.

We welcome this book to the number of similar books that are now being issued. They show the demand that produces them, and the statesmanlike sympathy that dares to supply that demand in terms of the century that produces it.—*H. P.*

Nathan Sites: An Epic of the East. By S. Moore Sites. F. H. Revell Co., New York. Illustrated. Cloth. 256 pages. $1.50 net.

Some missionary books transport the reader to the land where the story was lived. This is one of them. One accompanies Dr. Sites in his itinerating, sympathizes with him in his dangers and difficulties, and thrills with his triumphs. One lives for a time with the Chinese Christians.—*F. L. D.*

New Light on the Old Truth (The). By Charles Allen Dinsmore. Houghton Mifflin Co., Boston. Cloth. 224 pages. $1.25 net.

While originally spoken to a select company of thirty keen business men, in the writing out of these talks Dr. Dinsmore has contributed much food for thought to the many who will be attracted to this book. The range of subjects is wide enough. Beginning with the Bible he deals in turn with the Person of Christ, God and Salvation, Immortality and Improvement. The latest theories in criticism and science are used to illuminate these subjects, but the light does not always shine clearly. For instance, it is hard to understand whether Dr. Dinsmore would have us believe that Christ is explained by the evolutionary theory. Then on page 117 we have this: "Christ's sinlessness may be a fact, but the assertion is an inference from insufficient data," while on page 125 he speaks of "the flawless purity of Jesus' soul." In the same way there is an uncertain touch in dealing with sin and salvation. Sin we somehow feel is more than selfishness. What about that phrase of Parker's—"sin is a clenched fist thrust into the face of God"? Again, while no one theory of the Atonement satisfies everyone, each seeing in the Cross something no one else sees, surely the statement is clear enough that "He died once for all." We can share the sufferings of Christ, but not His sacrifice.

The closing lectures on Immortality and Improvement are especially good. The sane marshaling of argument on the one and the wholehearted appeal in the other must awaken thoughts and desires for increased devotion and wholehearted service.—*A. D. M.*

Ordinary Man and the Extraordinary Thing (The). By Harold Begbie. Geo. H. Doran Co., New York. Cloth. 256 pages. $1.25 net.

Mr. Begbie has already made himself known in two continents by his studies of certain aspects of spiritual psychology; he has sought out the fruits of the regenerating Spirit of God in the lives of men seemingly most hopeless and lost, and he has shown us how these men have been literally reborn. At the same time he has sought to formulate the psychological laws of rebirth and the spiritual laws of the travail of the soul which issued in such deliverances. He has done all this with the *verve* of the trained journalist, but in a truly reverent and devotional way. In these present studies he does not really change his theme, but he chooses another field. He follows the work of men far removed from the station and fortune of those figures who moved through the pages of "Twice Born Men," but who have, none the less, known identical experiences, and in their spiritual rebirth have contributed in their proportion to the regeneration of society. From another point of view all these studies are illustrations of the work of the Young Men's Christian Association, just as "Twice Born Men" illustrated the work of the Salvation Army.

The book begins with a vivid and sympathetic study of the wonderful work of Sir George Williams from the time of his conversion until that November day, 1905, when, under darkened heavens and sullen falling rain, the people of London, standing in shuttered streets, watched the passing of his body to St. Paul's Cathedral. Next follow illustrative studies of the ramifications of this movement, especially its spiritual ramification, in the lives of ministers, lawyers, men of affairs, journalists, makers of public opinion, directors of the world's activities. These studies must be read to be appreciated, one does not need to dwell upon them here. Mr. Begbie himself sums up, in his preface, the conclusions to which the reading of the book invariably lead:

"The veritable life of a man is lived, not visibly and externally, but in the impenetrable solitude of his soul. Profound and extraordinary changes of soul are experienced by the most ordinary of men. Conversion is not generally a sudden and catastrophic experience, but for most men a gradual and imperceptible process of development. Without religion, the moral and physical progress of those great masses of humanity who carry the fortunes of civilization can never be assured."

These are immense conclusions. What our own restless and troubled world needs, above all, is to be persuaded of their truth, have them driven home and so begin to live them out. We are in debt to Mr. Begbie for his compelling illustrations. We are all more or less mastered nowadays by the laboratory method; here is the laboratory carried into regions of the soul. We have examples of men whose lives have been transformed and have become transforming forces. Surely no one will deny the reality of the forces which so express themselves; surely all men will seek their widening regnancy in a world which needs them so sorely.—*G. G. A.*

Pegs for Preachers: Points for Workers. By Charles Inglis. Morgan & Scott, London. Cloth. 143 pages. 75 cents.

A form of Bible study very popular thirty years ago, and to which evangelists and Christian workers of that day gave a prominent place, was that known as Bible readings. These we seldom hear of now; they have been largely displaced by other methods. Among the last of the coterie of workers specially gifted in this line of study is Mr. Charles Inglis of London. Under the above title he has given us some five hundred Bible reading outlines. It is a book that ministers and Christian workers should possess, for it gives, frequently in alliterative form, valuable suggestions for informal addresses. Character and doctrinal studies and chapter expositions are inter-

spersed. The book is not at present published in this country, but may be ordered through the RECORD OF CHRISTIAN WORK.—*X.*

Pilot Flame (The). By Kelley Jenness. Sherman, French & Co., Boston. Cloth. 268 pages. $1.50 net.

In this volume the author gives us the fruit of fifteen years of observation in the field of religious psychology, offering one hundred and eight experiences from several hundreds in proof of his deduction that "the type of the religious experience does not depend upon the outward framework of the life." The book is intended to supplement the data given in Prof. William James' "Types of Religious Experience," and to supply to the active minister the steps of the process to be definitely expected in a normal case of soul reclamation. The author holds with Professors Starbuck and Coe that the normal time for vivid religious experience is between the ages of twelve and twenty, and pleads that each minister shall avail himself of the work done by these men to begin systematic research in this field in his own community.

"The cure of souls is a practice—not a prescription": this is the gist of the author's message. The need of more salvage Christians is brought home to the reader's mind with force. Under the title analogy, "The Pilot Flame"—which is derived from a method of heating water commonly used in natural-gas regions—the point is made that the flame of Christ's presence in the life purifies the man and raises him to his highest efficiency and soul-development.—*F. L. D.*

Play Making. By William Archer. Small, Maynard & Co., Boston. Cloth. 407 pages. $2 net.

Every minister who does not remember his homiletics should read this book. It will cheer him by seeing the difficulties of his profession re-appearing in other dress, on a stage instead of in a pulpit. The playwright is told about the choice of a theme, the routine of composition, and the science of exposition. The sermon, like the play, must, in the words of Aristotle, have "a beginning, a middle and an end." How interest is to be aroused and held, how anti-climaxes are to be avoided or utilized, the part that chance and logic and suspense play in a play—these all are adequately dealt with, and will give the minister many a useful suggestion.—*H. P.*

Problem of Religion (The). By Emil Carl Wilm, Ph. D. Pilgrim Press, Boston. Cloth. 232 pages. $1.25 net.

The problem considered in this book is the problem of religion itself: whether or not the ground of any and all religion has been removed by the latest conclusions of the philosopher; whether one may have any religion without doing violence to reason. The author concludes that he may, a very attenuated sort of religion to be sure, but still not atheism. A religion based upon philosophy will be, Prof. Wilm concludes, quoting another writer, "a religion not of sunshine or darkness, but of the starry twilight, tremulous with hopes and fears, wistful, adventurous, passionate, divining a horizon more mysterious and vast than day or night can suggest, from uncertainty conjuring possibility, from doubt evoking inspiration. With such a religion man will pass through life as a man may float down an unknown river in the dusk, risking, and content to risk, his fortunes and his life on the chance of a discovery more wonderful even than the most audacious of his dreams." But he will not send out many foreign missionaries, nor win many "Old Born Drunks."

The book is a readable, untechnical discussion of the absorbing problem of the ages and the reader feels that he is being conducted in his thought by a thoroughly earnest, conscientious, capable man. Perhaps the timid questionings and conclusions of "the wisdom of men" will send him with more joy than ever to "the Word of God."—*N. F. S.*

Psychology of the New Testament (The). By M. Scott Fletcher, M. A., B. Litt. Geo. Doran Co., New York. Cloth. 332 pages. $1.50 net.

Here is a book in the best sense luminous and gripping, a reconciler of what to many minds are insuperable difficulties. The volume is divided into three leading sections: "The Psychological Terminology of the New Testament," "The Psychological Experiences of the New Testament," and "The Comparative Conceptions of Personality."

In the first section Dr. Fletcher, like a true pathfinder, blazes his way by painstaking and careful analysis of the multiform usages in the New Testament of the terms "soul," "spirit," "heart" and "flesh"; showing by a grouping of Scripture passages the four distinct senses in which "soul" is used. Then follows a helpful and searching analysis of "heart" as used by the Hebrew Scriptures, where, as the author states, "one word—'heart'—has to do duty for the faculty of thinking, reflecting, reasoning, imagining and the like." And so he deals with the terms "spirit" and "flesh." This forms a splendid introduction to the balance of this scholarly treatise.

The book shows wide reading and research, particularly of German and English controversial and constructive literature, and also painstaking discrimination in the use of material. It will well repay perusal and study.—*T. C. B.*

Quiet Talks About Our Lord's Return. By S. D. Gordon. F. H. Revell Co., New York. Cloth. 266 pages. 75 cents net.

In his preface Mr. Gordon says: "The result [of my study] has profoundly affected my outlook as a follower of Jesus Christ, my attitude toward the great problems of Christian service, both at home and in foreign mission lands, my prayer life and my understanding of numerous passages of Scripture hitherto obscure to me." Some readers may not agree with the author's understanding of some prophecies and promises, but no one can read this book without being blessed and strengthened and inspired to "pray and wait" for the Lord's return.—*F. L. D.*

Rainbow in the Rain (A). By Jean Carter Cochran. F. H. Revell Co., New York. Cloth. 104 pages. 50 cents net.

Whether fact or fiction, or a commingling of both, this little volume brings a comforting and precious message to the children of grief. The author reveals in it how she learned the true purpose of crushing sorrow and where to find the real surcease from its pain and anguish. There is not the least particle of the pseudo-stoicism of Christian Science about her blessed philosophy. She does not preach, but with a sweet and gracious garrulity tells how, with a heart mellowed by her own tears, she was led to consecrate her life to noble self-sacrifice and become a help to others in bearing their burdens of loss and woe, and how God by His chastening providences transforms the social butterfly into a ministering angel. Incidentally, she gives to her hero-lover a genuine apotheosis and shows us how that he "being dead yet speaketh." This book is to be commended to those whose psalm of life has become a threnody.—*G. D.*

Real Imitation of Christ (The). By J. Sherman Wallace, M. A., B. D. F. H. Revell Co., New York. Cloth. 144 pages. 75 cents net.

In his opening chapter the author sets forth the fact that the real imitation of Christ does not consist in trying to copy, at every point, His life; that we are to imitate His spirit and motive rather than His specific acts. The remainder of the book is an attempt to make the reader see the great ruling principles of the Life, and see, too, the beauty, strength and glory of them. There are chapters on the method, purpose, peace, confidence, obedience, aggressiveness, steadfastness and heroism of the Christ,—the last decidedly the best. The author is more at home in writing of what one might call the active principles of Jesus' life than of its more passive qualities, but every chapter is good and the book is thoroughly sound and helpful.—*N. F. S.*

Reason of Life (The). By William Porcher DuBose, M. A., S. T. D. Longmans, Green & Co., New York. Cloth. 274 pages. $1.50 net.

Among discriminating men Dr. DuBose has won a hearing for his work. In the book under consideration he seeks to state the principles of development which are now the accepted commonplaces of all science in terms of Christian truth, and especially Christian truth as laid down in the Gospel according to St. John. Any such endeavor, of course, demands very considerable margin, but one feels as one follows Dr. DuBose that he is not forcing his conclusions as he shows us how the forms of John's Gospel are great enough to contain the principle of development, indicate its stages, and anticipate its goals.

Love is the seminal principle. We rise from the natural to the spiritual. We are not left alone in our ascent: God is with us as well for the redemptions which give us new points of departure as for all spiritual completions in which the first vague prophecies of life are to be fulfilled. Jesus Christ is at once the road and the end of the road. The reconciliation of God and the world is the true end of all spiritual progress; the Atonement is at once the power which makes such reconciliations possible, and the reconciliation itself. The Christian life is just the perfect life; it is what we were all meant to become; it lies at the end of the road, we can only escape it by turning one side or by going in the other direction.

These are all great conceptions, and, in the large way, Dr. DuBose proves his thesis; he makes a distinct contribution to that process of the interpretation of dogmatic truth in terms of life which is so necessary in our own time. He helps us to understand how all truth is a seamless robe. We need never fear the contradictions of truth; we ought always to try to seek the reconciliations of this or that aspect of it. So we shall always be finding truth meeting and supplementing other truth, until, like the river which flowed from out the temple of God itself, deepening tides possess and hearten us.—*G. G. A.*

Reason of Suffering (The). By Francis E. Tower, D. D. C. M. Clark Publishing Co., Boston. Frontispiece. Cloth. 337 pages. $1.50.

The old problem with which Job wrestled is ever a new one in this vale of sorrow and tears. It is a welcome and inspiring discussion of it that the author of this volume gives to his readers. Not every one who has written upon it has treated it as sanely and helpfully as does Dr. Tower. With a glowing imagination and a wealth of illustrations drawn from nature and history and individual experience he shows how suffering is the necessary price of all progress in the individual and in society, as well as the means by which the nobility of self-sacrifice is revealed, and is also the visible manifestation of the hidden mystery of the Cross. It is the old Bible message on these themes set forth in the author's own inimitable way. He speaks with no uncertain sound, and gives his readers no man-made philosophizings. The chapter in which he vindicates holiness as the cardinal and controlling attribute in the nature of Deity is a masterpiece and a most timely message to a namby-pamby generation which so largely rails at eternal retribution, rejects the vicarious Atonement and has become lost in the mists and fogs of universalism and salvation from sin by ethical processes. The crisp and, one might even call it, epigrammatic style gives to the expression of thought found in these essays an attractiveness and force that marks the writer as one possessing more than average ability along literary lines.—*G. D.*

Religion and the Growing Mind. By John Douglas Adam, D. D. F. H. Revell Co., New York. Cloth. 142 pages. 75 cents.

The writer approaches the great Christian verities from the viewpoint of psychology, and with the aim of removing difficulties in the way of their acceptance, and of deepening spiritual experience. The purpose is thus to indicate a way of approach to Christian reality for the growing mind. In brief, clear, logical statements, the author sets forth the supremacy of the soul, the supply of its need in Christ, the character of faith, prayer, temptation, the work of the Holy Spirit, the secret and sphere of true service. The spirit of the book is modern, scientific, stimulating, sane and helpful. —*C. R. E.*

Resurrection and Paul's Argument (The). By Philip L. Frick, Ph. D. Eaton & Mains, New York. Cloth. 348 pages. $1.25 net.

In this book Dr. Frick offers a sort of free commentary upon 1 Cor. xv. But the reader will search in vain for any clear statement or solution of the many absorbing questions which the chapter presents. Both as an interpretation of 1 Cor. xv. and as a detailed argument for the resurrection the book is unsatisfactory. One feels in it, however, the impact of a genuine religious experience, which is rooted and grounded in a triumphant belief in the risen Christ.—*J. G. M.*

Rise of the Papacy (The). By William Ernest Beet, M. A. Eaton & Mains, New York. Cloth. 321 pages. $1.25 net.

Beginning with the sack of Rome under Innocent I, Mr. Beet traces the development of the papacy until the death of Leo the Great. The century which his study covers is one of the pregnant centuries of church history. At the beginning of it the Bishop of Rome was the Bishop of Rome, associated on terms of equality in the eyes of the church with the patriarchs of the east. One hundred years later the Bishop of Rome was beginning to be recognized as the head of the western church, his authority was greatly extended, the sense of his supremacy already much in evidence and the foundations generally laid for the edifice of the hierarchy.

The forces which accomplished such a transformation must have been very considerable and seem to have come speedily into action. We shall never, of course, be wholly agreed as to the real nature of those forces, but we can at least be sure of some of them. Three or four things most certainly contributed to the elevation of the Bishop of Rome, made for the centralization of ecclesiastical administration and urged the western church on from the monarchical episcopate to the papacy of the Latin Catholic Church. For one thing Augustine's City of God taught men to whom the destruction of Rome seemed utterly impossible to

look for her continuance in other regions; the immemorial mistress of the world was not indeed to be destroyed: she was to reign in another realm. The destruction which came down like a flood upon western Europe was not to touch the real integrity of an order which seemed as solid as the stars themselves. It would constitute itself anew; the scepter of the world would not, and could not, fall from the hands of Rome. It is not easy to overestimate the forces of this idealism in the development of the Roman Church. Bryce has told us how it perpetuated itself in governmental forms and gave to the governments of Europe traditions which lingered until the days of Napoleon.

The same sense of the deathlessness of Rome, the same persuasion of her heaven-born right to rule, certainly went a long way toward the exaltation of the Bishop of Rome to the place of the Cæsars. The real continuity of the ecclesiastical administration through all the turnings and overturnings of the barbarian invasions impressed the imaginations of men; by the very force of circumstances Rome fell heir to the authority of the empire. The fortunate position of Rome in the long doctrinal controversy which divided the east and her resolute adherence to the orthodox position further strengthened her. Beyond all that, she was fortunate in men who had a genius for administration, statesmen of the church with the blood of empire builders in their veins.

Mr. Beet traces such movements as these with a clear style and an adequate scholarship. He does not overload his work; he has given us a readable book. It would certainly simplify all our controversy about Church unity if we should abandon the indefensible positions which high churchmen have always taken. Our church forms are not apostolic creations: they are developments; they have been shaped through the centuries beneath the pressure of outward necessity and the indwelling force of the Spirit of God. They are thereby none the less, but rather more, Divine. But just as they have been fluid and responsive to the needs of the past, so they may be and ought to be fluid and responsive to the needs of the present. The church of the future is to be attained as the church of the past has been attained, not by rigid adherence to old established forms, but by devout openness to the needs of the world and the leadings of the Spirit of God.—*G. G. A.*

Rule of Faith (The). By W. P. Paterson, D. D. Geo. H. Doran Co., New York. Cloth. 439 pages. $1.50 net.

Dr. P. T. Forsyth, to whose work this book curiously makes no reference, is never weary of warning the Protestant churches that upon the subject of the seat of authority in religion their thought is in a dangerously inchoate condition, wholly unready for assaults which may before long be made in force upon their position. Professor Paterson's book may not provide a final solution of the problem of authority, but it will greatly help to pave the way to a solution, by its lucid and impressive review of the situation. Dr. Paterson sees very clearly that the question of the source and seat of authority is entangled with the question of the substance of the faith: and the method of his book is, for the purpose of clearness of thought, to separate these two aspects of the one matter of an authoritative religion, the separation preparing the way for the extremely suggestive summary at the close. In his first section Dr. Paterson passes in review the Romanist theory of authority, the Protestant theory, Quakerism, Rationalism, the system of Schleiermacher and of Ritschl. In the second section, a similar course is followed in tracing the different views of Christian men as to what is the center of the Christian faith.

Professor Paterson's judgments are never dogmatic, but they are virile, definite, and sometimes peremptory, and they are always refreshing. The chapter on "The Nature of the Christian Religion" is a stimulating tonic, and the sanity and accuracy of its judgments may be illustrated by sentences like these: "For our own generation the motive power of Christianity seems largely to lie in the spell that is cast by the person and character of Jesus Christ. It seems true that the vision of heaven and hell is less operative than of old in ordinary thinking, and it is probable that the sense of guilt has become less general, in any case less overwhelming, and that therefore there is a lessened appreciation of the boon of forgiveness. But what is certain is that the sense of the degradation of sin was never stronger, nor the desire to escape from its power."—*G. A. J. R.*

Sailor's Magazine and Seaman's Friend (The). Vol. LXXXIV. American Seaman's Friend Society, New York. Illustrated. Board. 383 pages.

Apart from the collection of verse on the sea which this book contains, the other matter is of interest to landsmen as well as seamen. The book has much illustrative material for sermons.—*F. L. D.*

Science of Spiritual Life (The). By Marshall Talling, B. A., Ph. D. F. H. Revell Co., New York. Cloth. 320 pages. $1.50 net.

"These pages attempt the reconstruction of theology in accord with principles of science." The failure of the attempt is due to the identifying of scientific methods with the acceptance of modern theories and the rejection of the authority of Scripture. Such a fundamental misconception results in statements concerning sin, the Atonement, resurrection, retribution and other doctrines, which many will find difficult to reconcile with the teachings of the Bible. The discussion is popular and interesting rather than profound or convincing.—*C. R. E.*

Secret of Prayer (The). By E. E. Byrum. F. H. Revell Co., New York. Cloth. 209 pages. $1 net.

Brief, plain, practical dissertations on prayer constitute the subject-matter of this timely and helpful volume. The author's treatment of his topic is most thoroughgoing. He cites and comments on nearly every Scriptural example of prayer and praying men.

With a rare simplicity of expression and a most attractive sincerity of spirit the characteristics of true prayer both positively and negatively are set forth. That the writer speaks not from theory nor from the standpoint of philosophy, but as one who really knows the secret of prayer is the ever-growing impression as one peruses these pages. The reader comes to a fuller realization of what a vital and blessed thing prevailing prayer is, and longs to possess and experience more of its power. All the stronger does this desire grow as one reads the several unique instances of answered prayer in the author's own experience, adding fresh confirmation to the fact that prayer does indeed move the Hand that rules the world. We would commend this volume especially to those who feel the need and importance of prayer in their life, and yet are not satisfied with their present attainments in this comforting, sanctifying and conquering grace.—*G. D.*

Secrets of Sunday School Teaching. By Edward Leigh Pell. F. H. Revell Co., New York. Cloth. 201 pages. $1 net.

A copious literature on various phases of Sunday

school work evinces a present-day consciousness of its great value and importance. It would seem almost as if there were hardly room for another treatise upon the subject when we reflect that upwards of twenty other works of a similar nature published by the same house are offered to the public on the advertising pages of this one. Full warrant for this new volume, however, is to be found in the fact that it comes from the pen of a wide-awake, practical Sunday school man, and also in the terse, direct and forceful style with which he puts forth his ideas.

Many a secret of the holy of holies of sacred pedagogy is brought to light on these pages. In unfolding them the author deals not so much with methods as with motives and principles, while, at the same time, more than one wise hint of a very practical kind is offered. The whole tone and temper of the book is of itself a model of live wire Sunday school activity. Plain expression of thought, a subtle irony and pertinent illustration add to the weight of the discussion.—*G. D.*

Self-Investment. By Orison Swett Marden. Thos. Y. Crowell Co., New York. Cloth. 315 pages. $1 net.

The pen of Dr. Marden is a perennial fountain of optimistic philosophy. So uniform is its flow that one is quite at a loss to decide which of the dozen volumes that bear his name is the best. A characteristic feature of all the others crops out clearly also in this one. As he inculcates, with a vigorous eloquence, uplifting and ennobling ideals, at the same time he keeps his feet firmly planted upon the earth. Wholesome, practical and sane are the suggestions that are here made for self-investment.

The youthful reader especially is inspired with the consciousness that he has the necessary capital for success. How to make the most of it in the attainment of a well-rounded career and in the development of a self-reliant character is the burden of this latest message. While the same chords, on occasions, have been struck before, the new variations of them that are found in these pages have a beauty and a power all their own.—*G. D.*

Short Course Series (The). Edited by Rev. John Adams, D. D. Chas. Scribner's Sons, New York. Cloth. 60 cents net.

Beatitudes (The). By Rev. R. H. Fisher. 141 pages.

Cry for Justice: A Study in Amos (A). By John Edgar McFadyen, D. D. 151 pages.

Lenten Psalms (The). By the Editor. 124 pages.

This exposition of "The Beatitudes" goes to the heart of the reader, and kindles a desire to live out the Master's teaching.

Under the title, "A Cry for Justice," the writer has briefly interpreted the message of Amos to our own time. Our present upheaval in the political, industrial, and diplomatic world is the expression of forces working to the realization of Amos' word: "Let justice roll on like water, and righteousness as a perennial stream." Dr. McFadyen has done a splendid service to the laity in this brief exposition, and therefore met the purpose of the series. A valuable feature is a bibliography of the Amos literature in the English language only.

In "The Lenten Psalms," Dr. Adams has given a brief, clear exposition of those generally known as "Penitential." His treatment of the 51st Psalm is very helpful. The use of some of the technical terms of grammar would seem to perplex, rather than help the average layman, for whose edification the series has been projected.—*F. L. D.*

Silences of Jesus and St. Paul's Hymn to Love (The). By Rev. Percy C. Ainsworth. F. H. Revell Co., New York. Cloth. 224 pages. $1.25 net.

Under this title the author includes an exegesis of the purposeful silences of our Lord, and of St. Paul's "Hymn to Love." The treatment is stimulating to thought and devotion. Beginning with the silent years at Nazareth, the author takes up the "Silences of Unutterable Things," "The Answer to the Curious," "Jesus before His Accusers and Judges," and "The Silent Coming of the Kingdom." One cannot read the words on St. Paul's "Hymn to Love," without remarking that from the hills of Scotland, and laden with their atmosphere, has come another notable exposition of love.—*F. L. D.*

Stoic and Epicurean. By Robert Drew Hicks. Chas. Scribner's Sons, New York. ("Epochs of Philosophy" Series.) Cloth. 412 pages. $1.50 net.

Dr. Hicks' treatment of his theme begins with the earliest Stoic Pantheists and deals with the manifold aspects of Stoic philosophy, the development of Stoicism through its successive phases, and the rise and development of Epicureanism until it passes into scepticism. Since Epicureanism was born 341 years before Christ, and we may not dismiss these philosophies until 250 years after Christ, we see at once that Mr. Hicks is committed to the study of a perplexing movement, reaching through the centuries.

He has, on the whole, done all this clearly and well. Any consideration of Greek philosophy is rendered difficult by the very inclusiveness of the subject-matter. The earliest philosophers were scientists as well; they were, moreover, metaphysicians, and both Stoicism and Epicureanism came in the end to offer ethical ideals and standards and so to almost constitute a religion. One always wonders at the curious contradictions of the Greek mind. Penetrating insight, creative intuitions, are combined with scientific puerilities. The Greek perplexes us not only by the splendor of the things which he knew which were so, but also by the number of things he loved to dwell upon which were not so.

The author has traced, with reasonable clearness, all these manifold lines of development. He shows us how Stoicism, beginning as Pantheism, grew in the end into a noble system of moral idealism, was laid hold of by the practical Roman genius, supplied to Seneca and Epictetus the ground of their counsels, and gave to the Meditations of Marcus Aurelius, dwelling upon the mystery and perplexity of life in the midst of the camps of the Roman legions, that dual quality of haunting melancholy and noble resignation which has made it one of the great books of the spirit. He performs a like service for Epicureanism, though the speculations of its philosophers do not become any too clear even under his treatment.

On the whole, the book is rich in suggestion, sound in scholarship, and has a wealth of material. If it is wanting anywhere it is in the power of simplification and, possibly, of unification. More and more the reviewer finds himself persuaded that writers on philosophy are constantly overestimating the philosophic capacity of their readers; that they are too much given to using their own curious terms; and that they fail in rendering the really great service, which every attempt at the interpretation of philosophy ought to render,—the clear interpretation, that is, of philosophic speculation in terms of the experience of our own lives. —*G. G. A.*

Struggle for Christian Truth in Italy (The). By Giovanni Luzzi, D. D. F. H. Revell Co., New York. Cloth. 338 pages. $1.50.

In the brief compass of this volume Dr. Luzzi has told the story of the struggle for a pure Gospel in Italy from apostolic days to the present time. The persecutions of the Waldensians are related with great sympathy. His roll call of Italian martyrs reads like another eleventh of Hebrews. The American public will appreciate his chapters on the "Modernist" movement, which promises so much, in Dr. Luzzi's view, for the Romanist Church in particular and for Christendom. This book will appeal to the student of missions, home and foreign, to the preacher, reformer and historian.—*F. L. D.*

Teaching of Christ (The). By G. Campbell Morgan, D. D. F. H. Revell Co., New York. Cloth. 333 pages. $1.50 net.

This book forms a companion volume to "The Crises of the Christ." The latter dealt with the supreme experiences of the earthly career in which our Lord was accomplishing His saving work. These studies concern the chief oral teachings of the Master in relation to His own person and work, to God and man, to sin and salvation, and to the kingdom of God. The method of the author is to gather together the great truths enunciated by Christ in relation to each of the subjects selected for study. After collating the passages contained in the four Gospels, the texts are carefully explained and the conclusions drawn.

The teachings are grouped under three general heads: (1) concerning "personalities"; (2) concerning "sin and salvation"; and (3) concerning "the kingdom of God." Under the first heading there are chapters in relation to God, the Person of Christ, the Holy Spirit, Angels, Satan and Demons, Man. Concerning "sin and salvation," two of the five chapters which will be found of special interest are those in relation to "The Saving Mission of Christ" and "Human Responsibility." In treating the teaching of Christ concerning "The Kingdom of God" the writer considers the "Existing Anarchy," the "Redemptive Processes," and "The Final Crisis," showing that "the kingdom," as set forth by our Lord, describes not only a "rule" and a "realm," but a glorious "result." These studies are marked by the Biblical knowledge, the clear analysis, and the vivid style which characterize all the utterances and writings of this popular preacher and author.—*C. R. E.*

Truth in Love (The). By William R. Richards, D. D. Honeyman's Publishing House, Plainfield, N. J. Frontispiece. Cloth. 204 pages. $1 net.

This little volume consists of excerpts from the published sermons of the late pastor of the Brick Church. To Dr. Richard's former parishioners and friends, for whom it is chiefly published, the book will need no recommending; to those unfamiliar with either the man or his work it is sufficient to say: "The one foundation of all his messages from the sacred desk was Jesus Christ—His life, His words, His atoning work."—*A. M. V.*

Ultima Veritas, and Other Verses. By Washington Gladden. Pilgrim Press, Boston. Board. 141 pages. $1 net.

Under this title Dr. Gladden has given to the public the secular songs and hymns which have come from his pen during and since his college days. The collection will be of particular interest to Williams men, containing, as it does, "The Mountains," and other poems of Williams life and spirit. Among the hymns, "The Disciple," of which the opening line is, "O Master, let me walk with Thee," is the best known and has won a place in most hymnals. The poem entitled "April the Fourteenth, 1865," is a requiem for the martyred president, and deserves a high place among the Lincoln poems.—*F. L. D.*

"Unto Me." By Walter Rauschenbusch. Pilgrim Press, Boston. Frontispiece. Board. 31 pages. 35 cents net.

This attractive little book bears the print of the same master hand that has given us "Christianity and the Social Crisis," and "For God and the People." It shows us how social work is Christian work, and that no man can do it long without being a Christian. "I judge that He (Jesus) would have a friendly sense of companionship with a social worker who doubted the immortality of the soul, more than with an orthodox man who paid the soul six dollars a week for ten-hour labor" (p. 15). No man can do social work except "Unto Me," for in doing it he is bound to share Christ's sufferings for humanity, Christ's persecution from "vested interests," Christ's loneliness of misunderstanding by His fellows. As we finish this book we know that the Cross supremely was not a tree of wood set on a hill, but a life of love upon the plains where men live and labor and sin and conquer.—*H. P.*

Victory in Christ. By Robert F. Horton, D. D. Sunday School Times Co., Philadelphia. Cloth. 116 pages. 50 cents net.

The Christian world is in great need of men who combine the devout spirit of those who have insight in spiritual things with a thoroughgoing knowledge of and sympathy with the modern scientific spirit, its difficulties, terms and disposition. Dr. Horton is one writer who can stand in the front rank of these soldiers of the pen.

There is very little that is new that can be said about the needs of the spiritual life, but every man comes up to his own personal problems with the feeling that they exist in this way for the first time. The need is for a spiritual guide who can readjust the changeless truth to the ever-changing expression of it. Dr. Horton shows that the victorious life demands Courage, Bible Study, Prayer, Service, Evangelism, Temptation met and overcome, and that it all eventuates in Joy. The seven chapters are pointed and give one a new and fresh conception of the possibility of making life really victorious.—*J. M. S.*

Weapons of Our Warfare (The). By Rev. John A. Hutton, M. A. Geo. H. Doran Co., New York. Cloth. 143 pages. 75 cents net.

Under the chapter headings, "The Weapon of Aloofness," "The Weapon of Faith," "The Weapon of Purity," and "The Weapon of Suffering," the author accounts for the ultimate victory of the early Church over the pagan forces of the Roman world. There is in the book a note of challenge to the followers of Christ to use constantly these well-tried weapons with which the Church has made her great and lasting gains.—*F. L. D.*

Wesley's World Parish: A Sketch of the Hundred Years' Work of the Wesleyan Methodist Missionary Society. By George G. Findlay, D. D., and Mary Grace Findlay, M. Sc. Geo. H. Doran Co., New York. Cloth. 224 pages. $1 net.

This book is a condensed account of the missionary work of the Wesleyan Methodist Missionary Society in various parts of the world. The student of missions will find it helpful in two ways: (1) in that it gives an account of the introduction of the Gospel into some portions of the heathen

world, and (2) in that it affords many interesting topics for further study and addresses.—*F. L. D.*

Westminster New Testament (The). F. H. Revell Co., New York. Cloth. 75 cents net.

Romans and Galatians. By Rev. W. Douglas Mackenzie, M. A., D. D., LL. D. 383 pages.

This work can justly be described as being a *multum in parvo,* embracing, as it does, a running comment on the English text of Paul's two epistles that deal with his great theme of justification by faith. Besides the comments there is also a copious introduction discussing the date, authorship and kindred topics. Galatians comes first, as being, according to the author's view, prior in date to Romans. The comments themselves are necessarily brief and yet singularly illuminating in character. The pith and marrow of these important Scriptures, as the author understands them, is given in a terse, lucid style and with an aptness of expression that has in it no suggestion of dryness, for the reason that all extraneous matters are carefully excluded. While the results of modern scholarship are recognized still these Scriptures are handled with a reverence that must commend itself to the most conservative. Students will find here in a compact form much material marked by its sagacity and stimulating suggestiveness.—*G. D.*

What Can Jesus Christ Do with Me? By Wilfred T. Grenfell, M. D. Pilgrim Press, Boston. Frontispiece. Board. 26 pages. 35 cents net.

It needs not the name on the title page, nor the picture as a frontispiece, to assure us of the authorship of this book. It is written in the quiet, unassuming, yet clear and forceful way that marks the authorship of Grenfell's other writings. This is the reverse side of another address given—like this one—at Harvard, and which bore the title, "What Will You Do with Jesus Christ?" This loving appeal is to men—the kind of men about whom it can be said: "In the heart of every true man is the conviction, 'I must do something'" (p. 14). It is Grenfell's own answer to "Are you willing to pay? and if so, How are you going to pay—in what coin?" (p. 19). It is an appeal for every man to find his own Labrador.—*H. P.*

Woman of Tact and Other Bible Types of Modern Women (The). By Rev. W. Mackintosh Mackay, B. D. Geo. H. Doran Co., New York. Cloth. 328 pages. $1.50 net.

"The Woman of Tact" is one of more than a score of types of womanhood that are met with in God's Word. Dr. Mackay has turned the illumination of his sympathetic understanding upon these shadowy figures whose faces peer upon us out of the dim past, and by the aid of his facile pen garbs their vague forms with the habiliments of these modern times. The personages whose characteristics are here so skillfully analyzed range from the queen to the peasant maid, from the Virgin Mother to the Magdalene. In each of them we are made to see striking resemblances to the woman of to-day. By his ingenious and suggestive method of interpretation the author depicts woman in many of her varied moods and phases, and with it all he teaches many a wise and inspiring lesson. While not over-indulgent of her faults, he is nevertheless kind and sympathetic toward her weaknesses and foibles, and at the same time both just and generous in regard to her virtues. In retouching these old portraits Dr. Mackay displays a master hand. He invests them with a freshness and meaning and interest such as they doubtless have never before possessed in the eyes of many a reader of the Scriptures.—*G. D.*

BOOKS RECEIVED.

Across the Dead Line of Amusements. By Henry W. Stough, D. D. F. H. Revell Co., New York. Cloth. 148 pages. 75 cents net.

Atlas of the Life of Christ (An). By Rev. John F. Stirling. F. H. Revell Co., New York. Maps. Cloth. 27 pages. 40 cents net.

Boy Scouts of America. The Official Handbook for Boys. Doubleday, Page & Co., New York. Illustrated. Paper. 404 pages.

Christian Unity at Work. Edited by Charles S. Macfarland. Federal Council of the Churches of Christ in America. Cloth. 291 pages. $1 net.

Church and Social Reform (The). By James R. Howerton. F. H. Revell Co., New York. Cloth. 127 pages. 75 cents net.

Divorcing Lady Nicotine. By Henry Beach Needham. Forbes & Co., Chicago. Cloth. 70 pages. 35 cents net.

Doc Williams: A Tale of the Middle West. By Charles H. Lerrigo. F. H. Revell Co., New York. Frontispiece. Cloth. 330 pages. $1.25 net.

Fisherman, Tackle and Bait: A Practical Companion for Soul-Winners (The). Compiled by Raleigh Wright, Ph. D. F. H. Revell Co., New York. Board. 144 pages. 20 cents net.

Frances Willard: Her Life and Work. By Ray Strachey. F. H. Revell Co., New York. Illustrated. Cloth. 310 pages. $1.50 net.

Fundamental Christian Faith (The). By Charles Augustus Briggs, D. D., D. Litt. Chas. Scribner's Sons, New York. Cloth. 332 pages. $1.50 net.

Gospel of the Second Chance and Other Addresses (The). By J. Stuart Holden, M. A. ("Men and Religion" Series.) Association Press, New York. Cloth. 200 pages. 60 cents.

How I Found Livingstone. By Henry M. Stanley. Chas. Scribner's Sons, New York. Maps. Illustrated. Cloth. 736 pages. $2 net.

How to Help: A Manual of Practical Charity. By Mary Conyngton, M. A. Macmillan Co., New York. Cloth. 367 pages. 50 cents net.

Labrador. By Wilfred T. Grenfell, C. M. G., M. R. C. S., M. D., and Others. Macmillan Co., New York. Illustrated. Cloth. 529 pages. $2.50 net.

Lesson Building: A Plan for Sunday School Teachers. By Leon C. Palmer. F. H. Revell Co., New York. Board. 57 pages. 35 cents net.

Life and Teachings of Jesus (The). By Charles Foster Kent, Ph. D., Litt. D. ("The Historical Bible" Series.) Chas. Scribner's Sons, New York. Map. Cloth. 337 pages. $1.25 net.

Making of To-morrow (The). By Shailer Mathews. Eaton & Mains, New York. Cloth. 193 pages. $1 net.

Making the Farm Pay. By C. C. Bowsfield. Forbes & Co., Chicago. Cloth. 300 pages. $1 net.

Man and the Woman: Chapters on Human Life (The). By Arthur L. Salmon. Forbes & Co., Chicago. Cloth. 145 pages. 75 cents net.

Mysticism in Christianity. By Rev. W. K. Fleming, M. A., B. D. ("Library of Historic Theology" Series.) F. H. Revell Co., New York. Cloth. 282 pages. $1.50 net.

Old China and Young America. By Sarah Pike Conger. F. G. Browne & Co., Chicago. Illustrated. Cloth. 160 pages. 75 cents net.

Our Neighbors: The Japanese. By Joseph King Goodrich. F. G. Browne & Co., Chicago. Illustrated. Cloth. 249 pages. $1.25 net.

Return of Christ (The). By W. J. Erdman. The Author, Germantown, Pa. Paper. 46 pages. 15 cents.

Social Environment and Moral Progress. By Alfred Russel Wallace, O. M., D. C. L., Oxon, F. R. S. Cassell & Co., New York. Cloth. 181 pages. $1.25 net.

Social Idealism and the Changing Theology. By Gerald Birney Smith. Macmillan Co., New York. Cloth. 251 pages. $1.25 net.

Socialism: Its Strength, Weakness, Problems and Future. By Alfred Raymond Johns. Eaton & Mains, New York. Cloth. 75 pages. 50 cents net.

Spark of Life (The). By Margaret W. Morley. F. H. Revell Co., New York. Cloth. 62 pages. 25 cents net.

Submarine Journeys. Prophetic Weeks. Israel of the Exodus. By W. S. Auchincloss. D. Van Nostrand Co., New York. Paper. 29 pages.

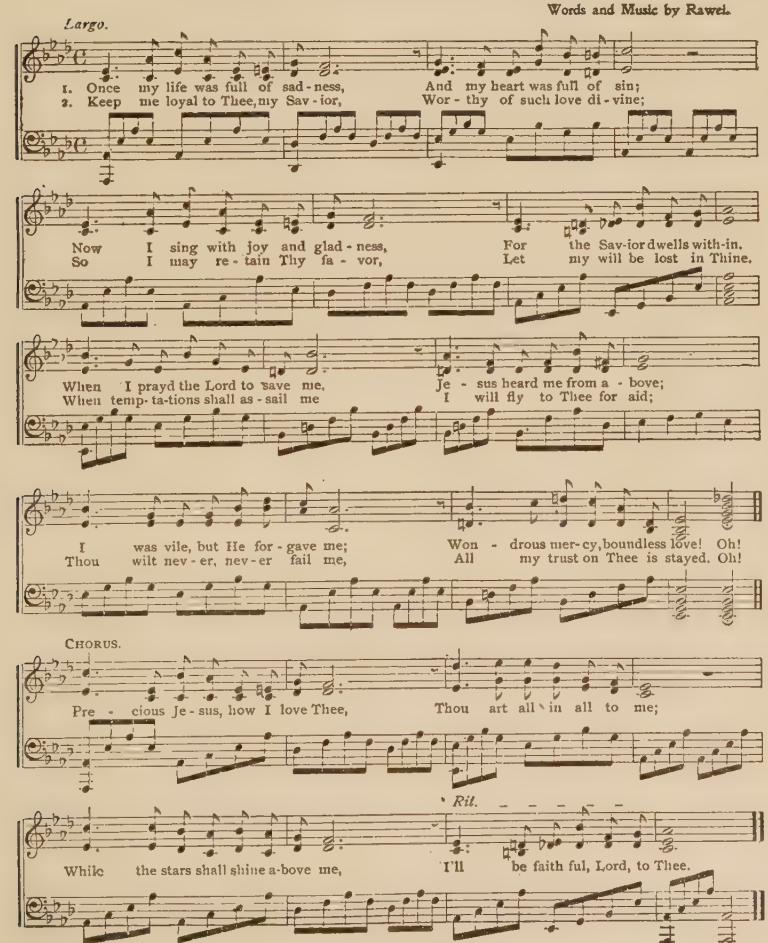
Suggestions for the Spiritual Life. By Prof. George Lansing Raymond, L. H. D. Funk & Wagnalls Co., New York. Cloth. 337 pages. $1.40 net.

Table for Two: Good Things to Eat (A). By Eldene Davis. Forbes & Co., Chicago. Cloth. 217 pages. $1 net.

Thinking Black. By D. Crawford, F. R. G. S. Morgan & Scott, Ltd., London, England. Illustrated. Cloth. 485 pages. 7/6 net.

I'LL BE FAITHFUL, LORD, TO THEE.

Words and Music by Rawel.


Largo.
1. Once my life was full of sad-ness, And my heart was full of sin;
2. Keep me loyal to Thee, my Sav-ior, Wor-thy of such love di-vine;
Now I sing with joy and glad-ness, For the Sav-ior dwells with-in.
So I may re-tain Thy fa-vor, Let my will be lost in Thine.
When I prayd the Lord to save me, Je-sus heard me from a-bove;
When temp-ta-tions shall as-sail me I will fly to Thee for aid;
I was vile, but He for-gave me; Won-drous mer-cy, boundless love! Oh!
Thou wilt nev-er, nev-er fail me, All my trust on Thee is stayed. Oh!
CHORUS.
Pre-cious Je-sus, how I love Thee, Thou art all in all to me;
Rit.
While the stars shall shine a-bove me, I'll be faith ful, Lord, to Thee.

THOUGHTS FOR THE QUIET HOUR.

JUNE, 1913.

Sunday, 1st. *My voice shalt thou hear in the morning, O* LORD; *in the morning will I direct my prayer unto thee, and will look up. Ps. v. 3.*

Go not, my friend, into the dangerous world without prayer. You kneel at night to pray, and drowsiness weighs down your eyelids; a hard day's work is a kind of excuse, and you shorten your prayer and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or are done with irregular haste. No watching unto prayer! Wakefulness once more omitted! And now is that reparable? We solemnly believe not. There has been that done which cannot be undone. You have given up your prayer, and you will suffer for it. Temptation is before you, and you are not ready to meet it. There is a guilty feeling on the soul, and you linger at a distance from God. It is no marvel if that day in which you suffer drowsiness to interfere with prayer, be a day in which you shrink from duty. Moments of prayer intruded on by sloth cannot be made up. We may get experience, but we cannot get back the rich freshness and strength which were wrapped up in those moments. —*Frederick W. Robertson.*

Monday, 2nd. *Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Eph. iv. 30 (R. V.).*

Have you ever noticed that this warning occurs in the midst of rebukes of the sins of the tongue? What does that teach us? That the sins that grieve the Holy Spirit most frequently, the most common sins to which we are addicted, are sins of the tongue.—*J. Gregory Mantle.*

Tuesday, 3rd. *Be pitiful, be courteous. 1 Pet. iii. 8.*

The roots of plants are hidden under ground, so that they are not seen, but they appear in their branches and flowers and fruits, which argue there is a root and life in them. Thus the graces of the Spirit planted in the soul, though themselves invisible, yet discover their being and life in the tract of a Christian's life, his words and actions and the frame of his carriage. So, then, where this root is, these fruits will spring from it and discover its pity and courtesy.—*Leighton.*

Wednesday, 4th. *Take . . . . branches of palm trees . . . . and willows, ... and . . . . rejoice before the* LORD *your God. Lev. xxiii. 40.*

The palm is the symbol of gladness, renown, victory, immortality; the willow, of sadness, weakness, humiliation, exile, death. Take both palm and willow to God in thankfulness; for He gave both, and was just as good when He gave the one as when He gave the other. And be sure of this: if you bring palm and willow before God in the spirit of holy gratitude and trust, you will never take them away as you brought them. When you bring your palm, it is the withering grass of an earthly blessing; but once laid at the feet of God, it is changed into the immortal amaranth of a spiritual benediction. And coming to God with the willow, you do not take a willow away; it blooms into a palm of victory and peace.—*W. L. Watkinson.*

Thursday, 5th. *The waters of Shiloah that go softly. Isa. viii. 6.*

It is the bubbling stream which flows gently, the little rivulet which runs night and day by the farmhouse, that is useful, rather than the swollen flood or roaring cataract. Niagara excites our wonder, and we stand amazed at the power of God there, as He pours it forth from the hollow of His hand. But one Niagara is enough for the continent or the world; but the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets which water every farm and garden, and which flow on day and night with their gentle, quiet beauty. So with

the acts of our lives. It is not by great deeds, like those of martyrs, good is to be done, but by the daily and quiet virtue of life.—*Selected.*

Friday, 6th. *Who is my neighbor? Luke x. 29.*

Who is thy neighbor? It is the sufferer, wherever, whoever, whatsoever he be. Wherever thou hearest the cry of distress, wherever thou seest any one brought across thy path by the chances and changes of life (that is, by the providence of God), whom it is in thy power to help—he, stranger or enemy though he be—*he* is thy neighbor.—*A. P. Stanley.*

Saturday, 7th. *Open thy mouth wide, and I will fill it. Ps. lxxxi. 10.*

The measure of your desire is the measure of your capacity, and the measure of your capacity is the measure of God's gift. —*Alexander Maclaren.*

Sunday, 8th. *A little while, and ye shall see me. John xvi. 16.*

"A little while"—"a little while"! O Master,
What is it Thou hast said?
The long train of expectant years grows vaster:
The deep, dark tide of sin flows fuller, faster;
We listen for Thy tread.
Hope, watching, stands, her storm-tossed vessel steering;
But the dark heavens vouchsafe no sign of Thine appearing.

"A little while!" *Faith* reads the promise over,
While louder roars the storm;
Then gazes, keener-eyed than any lover,
O'er the night-blackened surges, to discover
Some vestige of Thy form;
And still, the weary night-watch to beguile,
Repeats, "A little while"; He said, "A little while."

But *Love,* with instinct truer, deeper, keener,
Nor sign nor vision craving,
Garnering Thy precious words up, as a gleaner
The golden grain, with heart and brow serener
For all the tempest's raving,
Feeling Thee near, and, conscious of Thy smile,
Counts the slow-rolling ages but "a little while."

—*Eustace R. Conder.*

Monday, 9th. *He that saith he abideth in him ought himself also so to walk, even as he walked. 1 John ii. 6.*

Christ's example is our rule. It is to the Christian what imperial weights and measures are to men of traffic: from that standard there is no appeal.—*Robert C. Chapman.*

Tuesday, 10th. *When ye are passed over Jordan into the land of Canaan; then ye shall drive out all the inhabitants of the land from before you. . . . . But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Num. xxxiii. 51, 52, 55.*

To tolerate and allow to remain what God has ordered to be driven forth, is to retain that which in itself will be a source of continual difficulty and suffering.—*G. Campbell Morgan.*

Wednesday, 11th. *I have finished the work which thou gavest me to do. John xvii. 4.*

Was the work of the Master indeed done? Was not its heaviest task yet to come? He had not yet met the dread hour of death. Why did He say that His work was done? It was because He knew that when the will is given, the battle is ended. He was only in the shadows of the garden; but to conquer these shadows was already to conquer all. He who has willed to die has already triumphed over death. All that remains to him is but the outer husk, the shell. The cup which our Father giveth us to drink is a cup for the will; it is easy for the lips to drain it when once the heart has accepted it. Not on the heights of Calvary, but in the shadows of Gethsemane, is the cup presented; the act is easy after the choice. The real battlefield is in the silence of the spirit; conquer there and thou art crowned.—*George Matheson.*

Thursday, 12th. *Ye men of Athens, ... as I passed by . . . . I found an altar with this inscription, TO THE UNKNOWN GOD. Whom . . . . ye ignorantly worship Acts xvii. 22, 23.*

Where then is *our* God? . . . . You say, He is *everywhere:* then show me *anywhere*

that you have met Him. You declare Him *everlasting:* then tell me *any moment* that He has been with you. You believe Him ready to succor them that are tempted, and to lift those that are bowed down: then in what passionate hour did *you* subside into His calm grace? in what sorrow lose yourself in His "more exceeding" joy? These are the testing questions by which we may learn whether *we, too,* have raised our altar to an "unknown God," and pay the worship of the blind; or whether we commune with Him "in whom we live and move and have our being."—*James Martineau.*

Friday, 13th. *Day by day. Luke xi. 3.*

The dailiness of life is a great thing to learn. Day by day we receive our bread. Day by day let us give account of ourselves to God. Day by day let us finish the work that is given to us to do. Let each day be a world in itself and let us not close the book until we can write at the bottom of the page, "It is finished."—*A. B. Simpson.*

Saturday, 14th. *Joy in the Holy Ghost. Rom. xiv. 17.*

Sheer happiness that God, panoplied to save, had come, leaped in the hearts of the first Christians, and was the secret of their conquest of the world. And "joy in the Holy Ghost" is the secret of victorious Christian service still.—*G. A. Johnston Ross.*

Sunday, 15th. *Let the . . . . meditation of my heart be acceptable in thy sight, O* LORD, *my strength, and my redeemer. Ps. xix. 14.*

We can direct our meditations; we can forbid that which has no place in wholesome life or thought; we can create and enlarge the good; we can shut the door in the face of this imagination, that vision, this suggestion, that desire; we can be constantly saying, "No" to some trends of thought, and "Yes" to others. I have seen, in the switch towers which guard the great terminals of railroad centers, the men in charge throw back and forth their levers, beneath whose touch the tracks are woven and unwoven and the great trains find their thoroughfares from sea to sea. There are stations of control, where we may handle the incoming and outgoing traffic of our souls, forbidding this, permitting that, directing and converging, until we have made for ourselves and for the Spirit of God within us highways of character and service out to the shore of the ultimate and silent sea.—*G. Glenn Atkins.*

Monday, 16th. *Not I, but Christ, ... who loved me, and gave himself for me. Gal. ii. 20.*

Upon a life I did not live,
Upon a death I did not die,
Another's life, Another's death,
I stake my whole eternity.
—*Selected.*

Tuesday, 17th. *Let this mind be in you, which was also in Christ Jesus. Phil. ii. 5.*

There is a way of doing kindness which looks as if no kindness had been done; a gentle and delicate way which adds preciousness to the gift. I have known some men do a kindness as if they were receiving it rather than giving it, so that the poor were not made to feel their poverty. This was Jesus Christ's method, and it will be ours as we approach His likeness.—*Joseph Parker.*

Wednesday, 18th. *The river of God . . . . is full of water. Ps. lxv. 9.*

O my soul, is not this enough? Dost thou need more strength than the omnipotence of the united Trinity? Dost thou want more wisdom than exists in the Father, more love than displays itself in the Son, or more power than is manifest in the influences of the Spirit? Bring hither thine empty pitcher! Surely this well will fill it. Haste, gather up thy wants, and bring them here—thine emptiness, thy woes, thy needs. Behold, this "river of God . . . . is full" for thy supply; what canst thou desire beside? Go forth, my soul, in this thy might. The eternal God is thine Helper!—*C. H. Spurgeon.*

Thursday, 19th. *Love not the world. 1 John ii. 15.*

Love it not, and yet love it. Love it with the love of Him Who gave His Son to die for it. Love it with the love of Him Who shed His blood for it. Love it with the

love of angels, who rejoice in its conversion. Love it to do it good, giving your tears to its sufferings, your pity to its sorrows, your wealth to its wants, your prayers to its miseries, and to its fields of charity and philanthropy and Christian piety your powers and hours of labor. You cannot live without affecting it, or being affected by it. You will make the world better, or it will make you worse. God help you by His grace and Holy Spirit so to live in the world as to live above it, and look beyond it; and so to love it that when you leave it, you may leave it better than you found it.—*Thomas Guthrie.*

Friday, 20th. *Thou shalt not bear false witness against thy neighbor. Ex. xx. 16.*

Any damaging statement against a neighbor's character is a most deadly weapon. It is your business to know whether it is true or false before you touch it. Indeed, true or false, you have no right to amuse yourself with a thing so deadly. Unless there is some good and sufficient reason, you must not bear even true witness against your neighbor. The rule is: Keep still, as long as you possibly can.—*William R. Richards.*

Saturday, 21st. *What he hath done for my soul. Ps. lxvi. 16.*

We have each of us a chapter to supply for the biography of Christ, and till each believer has written down what the Lord has done for *his* soul, the biography is still incomplete.—*J. D. Jones.*

Sunday, 22nd. *A blessing, if ye obey . . . . the* LORD *your God. Deut. xi. 27.*

There is no record of a man getting a blessing from Christ when He was on earth who didn't get it in the act of obedience. He said to the man who had the palsy, "Rise, take up thy bed and walk." The man might have said, "If I could have done that I would not have been carried here by four men." Do you think the Lord would have healed him? Not by a good deal. He said to the man born blind, "Go to the Pool of Siloam and wash, and you shall get your sight." The man might have said, "What's the use of my washing in the Pool of Siloam? I've done so many times." But he went, and as he went, he got his sight. To the man with the withered hand Christ said, "Stretch your hand out!" and the man stretched out that hand. He said to the lepers, "Go, show yourselves to the priest"; and as they went they were healed. And now the question comes to you: Are *you* willing to obey Christ?—*D. L. Moody.*

Monday, 23rd. *My voice shalt thou hear in the morning, O* LORD; *in the morning will I direct my prayer unto thee, and will look up. Ps. v. 3.*

The first hour of the morning is the rudder of the day.—*Selected.*

Tuesday, 24th. *Where the Spirit of the of the Lord is, there is liberty. 2 Cor. iii. 17.*

The organ in the cathedral pile
Looked silently down the deserted aisle;
'Twas Festival Week, and the programme told
Of pealing music to be outrolled.
Then the breath was passed through the pipes, and lo,
The music swelled with a mighty flow.

Lord, oft my organ in silence stands,
And yields no sound to the skillful hands.
But if the breath of Thy Spirit fill,
My organ can, and my organ will,
Respond to the fingers of love, and pour
Thy praises forth as unknown before.

—*William Luff.*

Wednesday, 25th. *What agreement hath the temple of God with idols? 2 Cor. vi. 16.*

When Mahmoud, the conqueror of India, had taken the city of Gujarat, he proceeded, as was his custom, to destroy the idols. There was one, fifteen feet high, which its priests and devotees begged him to spare. He was deaf to their entreaties, and seizing a hammer he struck it one blow when, to his amazement, from the shattered image there rained down at his feet a shower of gems, pearls and diamonds—treasures of fabulous value which had been hidden within it! Had he spared the idol he would have lost all this wealth. Let us not spare our idols. It is to our interest to demolish them. If we shatter them there will rain about our hearts the very treasure of heaven, the gifts and graces of the Holy Spirit; but if we spare our idols we shall miss riches unsearchable.—*John McNeil.*

Thursday, 26th. *The Lord . . . . appeared to Simon. Luke xxiv. 34.*
They . . . . gladly received [Peter's] word; . . . . and the same day there were added unto them about three thousand souls. Acts ii. 41.

Before the Lord can use us in His service we must have close individual dealing with Himself. He always will have to do in *secret* with that soul that He intends to use in blessing others. Do you want to speak for Jesus to those around you? Then you must go to Jesus Himself for your message. What you say *for* Jesus must be got *from* Jesus. Oh, how much breath falls powerless on every side because it has not been inhaled in the sanctuary! We want more secret dealing with the living God. We run without being sent; we speak before God has spoken to us; no wonder we so often fail. Oh, what secret prayer and what heart-searching discipline the heart needs before God can use it!—*Frederick Whitfield.*

Friday, 27th. *Ye are all one in Christ Jesus. Gal. iii. 28.*

All honest, earnest seekers of God are in heart united, whether they know it or not. Though distinct as the billows, they are one as the sea; though distinct as the colors of the rainbow, they are one as the pure, white light which those colors compose. The mount of truth has many paths. Those who are ascending by different ways will be led onward and upward by the Holy Ghost, till eventually they find themselves standing side by side before the throne of the Eternal.—*Alfred W. Momeric.*

Saturday, 28th. *I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. Gal. ii. 20.*

The man who lives in God knows no life except the life of God.—*Phillips Brooks.*

Sunday, 29th. *The living God. Dan. vi. 20.*

How many times we find this expression in the Scriptures! And yet it is just this very thing that we are so prone to lose sight of. We know it is written "the living God"; we speak about Him as "the living God"; but in our daily life there is scarcely anything we practically so much lose sight of as the fact that God is THE LIVING GOD; that He is now whatever He was three or four thousand years since; that He has the same sovereign power, the same saving love towards those who love and serve Him as ever He had, and that He will do for them now what He did for others two, three, four thousand years ago, simply because He is the living God, the unchanging One. Oh, how, therefore, we should confide in Him, and in our darkest moments never lose sight of the fact that He is still and ever will be THE LIVING GOD!—*George Müller.*

Monday, 30th. *Ye are dead, and your life is hid with Christ in God. Col. iii. 3.*

It is impossible that Satan can touch this life, either in its source, its channel, its power, its sphere or its duration. God is its source, a risen Christ its channel, the Holy Ghost its power, heaven its sphere and eternity its duration.—*Selected.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

JOSEPH FORGIVES HIS BRETHREN.

(June 8, Gen. xlv. 1 to xlvi. 7.)

June 2. Gen. xlv. 1-15.
June 3. Gen. xlv. 16-28.
June 4. Gen. xlvi. 1-7, 28-34.
June 5. Eph. vi. 1-9.
June 6. Luke xv. 11-24.
June 7. Gen. xlix. 22-33.
June 8. 1 John iii. 11-24.

Here the love of God was manifested. It was the Gospel before the Gospel. Sometimes in the early part of the year there is a day so mild and beautiful as to suggest the thought that spring has come. It is unwise to think that it is so; at any rate you will be speedily disillusioned. Spring is not yet! So it would have been pre-

mature to suppose that the manners of the world had undergone a radical change when this affecting scene transpired within the walls of some vast Egyptian palace. It was only a specimen of what the Gospel would effect, not in an exceptional instance, but universally and permanently. It seemed as though the Holy Spirit had already obtained full possession of this elect soul, and was eager to show what He would effect when Pentecost had broken on the world and He was poured forth, not on the few but the many, not on the high peaks of character, but on the great masses of the old and young who came under the influence of Christ. Let us study this scene closely because of its bearing on forgiveness generally, and because it reveals what will take place one day, when Jesus is made known to His brethren according to the flesh.

Joseph Clearly Manifested His Personality. It is a wonder that his brethren had not already guessed it. Their places at the banquet had already been allotted, according to their birth (xliii. 33). They had been strangely reminded of their treatment of him at the pit's mouth by his treatment of them in cross-examination (xlii. 16, 21). His tender behavior to Benjamin in itself might have suggested a mysterious tie between the two (xliii. 29). But all these hints and suggestions had been unavailing. Their eyes were blinded that they could not see, and their hearts heavy that they could not understand. But in the stern discipline to which they had been subjected they had been brought to a position in which the full revelation of Joseph's relationship to them could be made without injury.

He had gathered that they were filled with remorse from their own statements, made in what they supposed was, to him at least, a foreign tongue: "We are verily guilty," etc. (xlii. 21-23). He had learned from the lips of Judah that they would rather yield one of their own number to slavery than add further sorrow to Jacob's brimming cup. Sorrow, fear and contrition had wrought an effective and enduring result in their hearts; and there was no further reason why the knowledge of Joseph's wonderful story should be withheld. The eyes of our hearts can only be opened when we have seen ourselves as God sees us, and have taken our place at His feet as sinful men. It is sin that blinds us, so long as it is hidden in our souls. But, directly we have put it away, with a repudiation that is suggested, not by fear of results but by a genuine hatred of the thing itself, a way is made for the unveiling of the Redeemer—our Brother and Lord—Whom Joseph personified. This is what He meant when He said, "I will manifest myself to you, as not to the world." It is thus also that the revelation of Christ will be made at the last. All through these sad centuries, enough evidence has been given to convince the Hebrew race that He Whom their fathers slew is verily the Messiah. But their moral nature has been too obsessed with the evil attitude of their race to Christ and Christians for them to accept or interpret aright the crowding evidences of the truth. When, however, they mourn in the valley of Jehoshaphat, as the prophet anticipates, then He will say: "I am Jesus." (See Zech. xii. 9, etc.)

In our personal experience, also, we may be conscious of the tenderest love towards the erring and rebellious, and the tears may not be far from our eyes, but we must refrain ourselves till we have evidence of true repentance. We shall greatly err if we yield to weak sentiment, before the right attitude has been assumed towards sin. The prodigal must say, "Father, I have sinned," before the Father can take him back to His home.

Joseph's Review of the Past. He desired, so far as possible, to emphasize the benefits that had accrued from their behavior towards himself. He showed that they had been, unconsciously, the instruments for the carrying out of the Divine plan: "It was not you that sent me hither but God"; "God sent me before you." As life advances, and we are able to review the path by which we have come, we see that there has been a Divine plan pervading it from the first. Nothing has happened by chance or at haphazard. Though we seem to have been at the mercy of winds and waves, a Divine Hand has been steering us towards the bay of white sand, and cross-currents have only wafted us on our career. There has been no mistake. All things are under law; and all things, even

what seemed evil, have worked together for good. God makes the wrath of man to praise Him, but the remainder thereof He restrains (Ps. lxxvi. 10).

So will it be at the last, when the Hebrew race recognize their long-lost Brother, Christ. It will still be certain that by their "wicked hands" He was "crucified and slain," and that it was for their sin in this respect that they were scattered and their city destroyed; but it will also be clear that He was slain by "the determinate counsel and foreknowledge of God" (Acts ii. 23). "It behooved Christ to suffer" (Luke xxiv. 46). It is because our Lord was slain, as the sacrificial Victim of Calvary, that He gives repentance to Israel and the remission of sins, and that He is able to save our lives with a great deliverance. It is through His death, which the Jews inflicted, that God hath "exalted [Him] a Prince and a Saviour," and has given Him the "name which is above every name."

Joseph's Yearning for His Own. As soon as the barrier between the Prime Minister of Egypt and his brethren was removed, and he was able to give vent to the torrent of his heart he began to prepare for the removal of his father and the entire clan to Egypt. He must needs have them near him. He wanted to nourish them and enrich them with a share of his own abundance. He felt that the glory given him in Egypt was lacking in luster till they participated in it. "Haste ye, ... tarry not," he cried. He gave them wagons to facilitate their return, and it was the sight of those wagons that convinced and revived Jacob's sad heart.

In all these things we have a parable of events not seen as yet, but which seem about to be revealed. The fig tree is putting forth bud and blossom. Summer is nigh! The dissolution of the Turkish Empire is evidently near, and, with it, Palestine is nearer than ever being returned to the Hebrew race, from whom it cannot be forever alienated. It may be that the very resources of the wealthy Jews have been allowed to accumulate, that in the hour of Turkey's need they may be able to purchase back their land. Lift up your eyes and behold the hastening fulfilment of the Divine engagements and promises!

But there is a fulfilment for us also. Our Lord wants us to be a people near unto Him (Eph. ii. 17). He desires to nourish and cherish us, as Joseph his brethren (Eph. v. 29). He wants us to see and share the glory given Him by the Father (John xvii. 22). He sends the Holy Spirit to bring us to Himself, as our Guide, Comforter and Paraclete. The wagons of His providence are always advancing us nearer that meeting when angel voices shall announce, "The Master is come, and calleth for thee," and He will greet us and bring us before the face of God. Then the days of our pilgrimage will be ended.

Golden Text: *Behold, how good and how pleasant it is for brethren to dwell together in unity! Ps. cxxxiii. 1.*

JACOB BEFORE PHARAOH.

(June 15, Gen. xlvi. 28 to xlvii. 12, 28-31.)

June 9. Gen. xlvii. 1-12.
June 10. Gen. xlviii.
June 11. Gen. l. 1-14.
June 12. Gen. l. 15-26.
June 13. Eccl. xii. 1-8.
June 14. Ps. xxxix. 4-13.
June 15. Ps. xvi.

Joseph's Filial Love. The weeks and months that intervened after Joseph had sent the wagons for his father, must have been full of feverish anxiety, and when at last he heard that the old man had reached the frontier of Egypt, he "made ready his chariot, and went up to meet Israel his father." Oh, that meeting! If the old man was sitting, weary with the long journey, how he would revive when they said, "Joseph is coming!" He would surely dismount and wait, straining his aged eyes at the approaching company, from out the midst of which there came the bejeweled ruler, to fall on his neck and weep. "Let me die," said he, as he looked at him from head to foot with glad, proud, satisfied eyes; "since I have seen thy face, because thou art yet alive."

When Pharaoh heard of the arrival of Joseph's father and brethren, he seemed mightily pleased, and directed him to see to their welfare. We cannot but admire the noble frankness with which Joseph introduced his father to the splendid monarch, habituated to the manners of the foremost court of the world. There was a great social gulf fixed between Egypt and

Canaan, the court and the tent, the monarch and the shepherd. If Joseph had been any less noble or simple than he was, he might have shrunk from bringing the two extremes together, might have feared to recall the comparative lowliness of his origin, might have been ashamed of his relations who needed to become pensioners on the land of his adoption. But all these thoughts were forgotten in the presence of another: this withered, halting, famine-pursued man was *his father.*

There is great laxity in these respects in all classes of our community, especially among the children of workingmen in the large industrial towns. The young people are often unmindful of the tender kindness that nursed them in infancy and through long and dangerous illnesses; that freely sacrificed sleep and comfort; that bore with their petulance and fretfulness; or that sat far into the night, contriving clothing, playthings and other pleasant surprises. Young people, honor your parents! Do not treat them the worse just because you know they love you enough to bear with your impertinences. That politeness is mere veneer which is not gentle to near kin. Do not call them by slang or unmeaning names; but glory in the noble titles of "Father," "Mother." They may have their peculiarities and faults; but it is ungenerous and unkind to dwell upon them. It is possible so to fix your attention on these minor points as to become oblivious to many noble qualities, which are more than a compensation. Imitate the sons of Noah in the filial respect which flung even a mantle over their father's sins.

Pharaoh's Question. "How old art thou?" It was perhaps suggested by the patriarch's withered look and bent form. It is a question that often rises to our lips; but it is suggested by a very false standard of estimating the length of a man's life, which is measured not by the number of its days, but by the way in which its days have been used.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial."

Some live for many years, and at the end have little or nothing to show for them. Take out the wasted hours of drowsy lethargy, of luxurious sloth, of self-indulgence, and only a few hours of real life are left. There are some who will be seventy next birthday, but who have only lived a few months out of the whole time. It is surprising in Liverpool to see the great bales of cotton compressed under the vast pressure of the hydraulic press; so lives shrink into a very insignificant space beneath the mighty pressure of reality. Our real life dates, not from our first birth, but from our second. All before that counts for nothing. It is a solemn question, How old art thou? It is well to face the growing fewness of our years; to see how envious Time is eating away the narrow shoal on which we stand. My favorite piece in all Milton's works is his address to Time; and often have I loved to read the passage in Charles Kingsley's Life, which tells how on his dying bed he read it again and again:

"Fly, envious Time, till thou run out thy race."

Oh, to be able to say that without tremor or misgiving!

Jacob's Answer. Jacob's years had been *few* in comparison with those of his ancestors. Terah reached the age of 205; Abraham of 175; Isaac of 180. But "the whole age of Jacob was an hundred forty and seven years." They had been *evil.* As a young man he was wrenched from his dearest associations of home and friends, and went forth alone to spend the best years of his life as a stranger in a strange land. Arduous and difficult was his service to Laban, and no sooner had he escaped from him than he had to encounter his incensed and impetuous brother. In the agony of that crisis, he met with the Angel-Wrestler, who touched the sinew of his thigh, so that he halted to the end of his life. He was involved in extreme danger with the Canaanites of Shechem, and passed through scenes which blanched his hair, furrowed his cheeks, and scarred his heart. The death of the beloved Rachel, and the shameful conduct and dissensions of his sons must have rent his heart. To all appearance Joseph had been torn to pieces by wild beasts. And even after meeting with his long-lost son, he was to linger for seventeen years a pensioner on the bounty

of the king of Egypt, far from the glorious heritage which had been promised to his race.

Such was the exterior of Jacob's life. Few have trodden a path more paved with jagged flints, and his life appears to have been a failure. Yet when this same man stands before Pharaoh, the greatest monarch of the world bends eagerly to catch his blessing: "Jacob blessed Pharaoh." Evidently, then, Jacob was a greater man than the greatest monarch of his time: "Without contradiction, the less is blessed of the greater." There is a greatness which is wholly independent of those adventitious circumstances which we sometimes associate with it. The ermine does not make a judge; a crown does not make a king; nor does wealth, rank or birth make a truly great man. Jacob was a royal man, with a Divine patent of royalty. God Himself said, "Thy name shall be called no more Jacob, but Israel: for as a *prince* hast thou power with God, and with men."

Golden Text: *All things work together for good to them that love God. Rom. viii. 28.*

THE BLINDING EFFECT OF SIN.

(June 22, Amos vi. 1-8.)

June 16. Amos vi. 1-8.
June 17. Isa. xxviii. 1-8.
June 18. Prov. xxiii. 29-35.
June 19. Amos v. 21-27.
June 20. Prov. xxiii. 19-26.
June 21. Rom. xiii. 11-14.
June 22. Eph. v. 1-14.

Amos was a shepherd of Tekoa, a small town of Judah, situated six miles southeast from Bethlehem and twelve from Jerusalem. It was a pastoral region and Amos gained his living by tending flocks and collecting sycamore figs. He was evidently of humble rank. His ministry was exercised during the reigns of Uzziah, king of Judah, and Jeroboam II., king of Israel. It was a period of unexampled wealth and security. The effect of the highly complex civilization of the Euphrates valley had begun to pervade every department of the national character; and the life of the Hebrew people became enervated and demoralized by the intrusion of luxury and self-indulgence of the grossest description.

The Ostentatious Luxury of the Period (ver. 3, etc.). The high-born families of Judah and the wealthy classes refused to believe that the evil day foretold by the prophets was near at hand. They ridiculed the idea that they were living on a very thin crust of material ease, which barely covered the raging fires of volcanic disturbance and overthrow. The prophets who warned them of the imminence of judgment were scoffed at. They were killjoys and enemies of their country. This determination to ignore prophetic warnings and to hug the idea of prolonged and permanent prosperity has always characterized nations on the brink of destruction. When they have said, "Peace and safety," then sudden destruction has fallen on them which they could not escape. "The sun was risen upon the earth" when Lot fled from Sodom; and the doomed city, cradled in false security, was pursuing the usual course of eating and drinking, marrying and giving in marriage, until the precise moment of destruction. To suggest that anything like overthrow was at hand only excited the profoundest incredulity. Lot "seemed as one that mocked unto his sons in law." Therefore, because they deemed that the prophets were misled fanatics and that no judgment was awaiting, because they deemed that they were provided with capable statesmen who were even regarded by foreign nations with respect, they were "at ease in Zion." They "put far away the evil day," and did not realize that "the seat of violent upheaval" had already been set up in their midst.

The furniture of their houses was of the most extravagant description. Upon couches inlaid with ivory they stretched themselves in luxurious self-indulgence. They ate the daintiest food—"lambs out of the flock" and "calves out of the stall." They sang "idle songs" (R. V.) to the accompaniment of the lute; and drank wine in excess. Not satisfied with the smaller cups in ordinary use they drank wine from "bowls." Unguents of the most costly description were lavished on their persons; and the days passed in revelry and riot. At the same time these leisured and wealthy classes levied burdensome taxes on the poor. They trampled on the defenseless and helpless. They built their fine palaces of hewn stone by the enforced labor of the lower

classes. They took bribes, and turned aside the poor from their right, when they came to the gate of justice with their complaint.

The prophet insists that this heartless indifference was like that of Joseph's brethren, who sat down to eat their midday meal just after they had stifled their brother's cries and appeals, and had cast him into the dark and noisome pit: they were "not grieved for the affliction of Joseph." Joseph here probably represents the ten tribes, whose captivity was even nearer than that of Judah; and if there had been any proper sentiment, the Southern Kingdom could not have beheld, unwarned and unmoved, the terrible "breach" being made on the Northern Kingdom, and which could only prepare the way more decisively for the destruction of Jerusalem also.

The Blindness of the Period. The prophet directs the attention of his hearers to the fate of neighboring cities, which were as powerful as Jerusalem, but had recently fallen beneath the arms of Assyria. There was "Calneh," on the east bank of the Tigris, which had been recently destroyed (Isa. x. 9). There was "Hamath," whose gods were not able to deliver it out of the hands of the great king (2 Kings xviii. 34). There was also "Gath of the Philistines," which had recently opened its gates to the conqueror. (See 2 Kings xix. 11, etc.) These kingdoms and cities were as secure and strong as Zion, but they had been compelled to yield to the conqueror; why should the chosen people escape, now that they had so clearly and definitely broken with Jehovah?

That definite breach with the God of their fathers was very evident. The outward observance of religion was still maintained: the solemn assemblies, the meat and peace offerings, the hymns and choirs of the Temple. But, joined as these were with the abounding self-indulgence and heartless oppression, they had become very distasteful. "I hate, I despise your feast days"; "I will not regard your offerings"; "Take away from me the oppressive burden of your songs" (v. 21, etc.). It is remarkable that religious observances are often maintained with sedulous care by those whose life is self-indulgent and unholy, as though with the idea of placating the Eternal Judge and buying off condign retribution. So blind can the soul become to the distinctions and sanctions of the eternal law.

The Inevitable Overthrow. They who were first in rank, and anointed themselves with the chief ointments, would be the first to go into captivity. The merry-making revelry of those who stretched themselves on the ivory couches would be stayed as suddenly as that of Belshazzar's palace in after days. The Temple and palaces of Judah, which were the glory of the land, would be delivered up to the fire. If there were ten men in a house—a very unusual number—they would all die of the plague, the usual concomitant of war in the East. The mortality would be so great that a man would become deprived of all near kinsfolk and would have to depend on his uncle to perform the last rites of sepulture. Burial was the usual Hebrew method of disposing of the dead, but burning would have to be resorted to in order to prevent contagion. The survivors, calling to those who were dying in the interior of the desolated homesteads, would adjure them not to mention the name of Jehovah in dying praise or prayer, because religion had perished, and God was deemed to have withdrawn from His people and land.

Thoughts like these overtake the traveler as he walks amid the disinterred ruins of the past. How strikingly appropriate do these words of Amos sound in Pompeii and Herculaneum, where evidences crowd on one of the suddenness and completeness of the desolation that overwhelmed them! The world is strewn with the mighty remnants of the civilizations that have passed, never to return. Where human feet trod in their myriads, and the sound of many voices was heard, all is silence and desolation. And as the same causes that brought about their overthrow are at work among us to-day, why should we reckon so confidently that a similar fate shall not overwhelm us?

With us also there is the love of pleasure more than of God; with us great wealth, and—in consequence—extravagance, waste and ostentation; with us, too, a contemptuous indifference to the poor and helpless; with us strong drink, laxity of morals and decadent religion. Nothing can save our modern civilization but a great revival or,

it may be, a series of national calamities, such as war.

GOLDEN TEXT: *Seek good, and not evil, that ye may live. Amos v. 14.*

THE VICTORIES OF FAITH.

(June 29, Acts vii. 9-16; Heb. xi. 20-22.)

June 23. Gen. xxvii. 22-34.
Gen. xxviii. 10-22.
June 24. Gen. xxxiii. 1-15.
Gen. xxxvii. 23-36.
June 25. Gen. xl. 9-23.
Gen. xli. 25-40.
June 26. 1 Cor. xii. 1-11.
June 27. Gen. xlii. 3-17.
Gen. xliii. 18, 19, 23-34.
Gen. xliv. 4-17.
June 28. Gen. xlv. 1-15.
Gen. xlvii. 1-12.
June 29. Amos vi. 1-8.

Faith has been called "the sixth sense." By our five physical senses we are made aware of the material universe around us. We require no further evidence of its existence than the report of the eye, ear, nose, mouth or touch. But none of these senses furnishes evidence of that unseen and eternal world, which is equally near and real. For that we have another means of knowledge, which we call *faith.* Faith, to translate the Greek literally, gives substance to the unseen, so that it becomes as much part of our environment as the facts, which are all that most men have to guide their conclusions.

To illustrate our meaning, let us take the familiar incident which laid the foundation of the enormous wealth of the Rothschild family. It goes back to the Battle of Waterloo, in 1815, when the British finances were exceedingly depressed in face of the black outlook in Europe. The old baron had arranged relays of horses from the battlefield to the coast, and when the evening showed the French battalions to be in full retreat, he mounted his horse and rode with the news. Changing steed after steed he reached the coast, hailed the first sailing vessel, passed through a terrific storm that threatened his passage to England, and finally reached London before the news of the issue of the battle. Immediately by his brokers he bought up all the securities that were to be had, procuring them at a greatly reduced rate. Those who knew what he was doing thought that he was mad, but on the following day, when the news of the great victory reached the city, and the whole land broke out into a song of triumph, and when the value of all investments sprang up by leaps and bounds, Rothschild found himself immensely wealthy. The point to make for our purpose is, that he was able to act on information which was entirely hidden from his contemporaries. Had they known what he knew they would have acted as he did. That information altered all calculations based on other facts. So it is with the man of faith. We say flippantly that "seeing is believing." But with the child of God believing is seeing. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." Probably all his contemporaries would have set about building arks had they known; but not having faith, they lacked the grounds of action which were so cogent to the patriarch.

FAITH GREATENS MEN. It may be granted that the heroes in the "rollcall" of Heb. xi. are not to be reckoned among the conquerors, discoverers, inventors or intellectual giants of history. Enoch and his line, for instance, may have been inferior to many of the brilliant family of Lamech; and Jacob may have seemed but a poor wandering emigrant as contrasted with Esau and his line of princes. But the world has long since admitted that the men of faith are the real fathers and leaders of mankind. The Evangelists are greater men than Herodotus or Pliny, the Psalmists greater than Homer, the Apostles greater than the jurists or orators of the old world.

FAITH MOST MIGHTILY AFFECTS ACTION. Nothing but faith could have started Abraham upon his pilgrimage, or kept Joseph sweet and pure amid the temptations of Potiphar's house, or enabled Moses to forego the pleasures and riches of Egypt. Sometimes as you look down on a stream, flowing in a certain direction, you see a ship making headway against it, not by the use of steam or oars, but because the wind is blowing in the contrary direction and filling the sails. So you can never account for a Christian's action by the currents which are omnipotent in the lives of others. His faith, like the sails of the boat, exposes his soul to influences which others do not

feel. Faith is not careless of time, but more mindful of eternity. Faith does not underrate the power of man, but she magnifies Omnipotence. Faith does not forego the use of common sense, but she corrects its findings by the Divine revealings of things which the ordinary eye has not seen and the ordinary ear has not heard.

Faith is Consistent with very Different Degrees of Knowledge. Abel's idea of sacrifice would differ widely from David's; Jacob's anticipation of the eternal city was faint and shadowy compared with Moses'; Joseph's knowledge of God was much less than Samuel's. But our intellectual attainments give no clue to the measure of our faith. From the five barley loaves and two small fishes of the intellect, the heart may bring sustenance for mighty feats of endurance and victory. The views of the Syrophenician woman about Jesus Christ were very mixed. She thought of Him as a Jewish Miracle-worker, but our Lord put the key of all Heaven's treasure into her hand, saying, "Woman, great is thy faith: be it unto thee even as thou wilt."

This wonderful quality of Faith distinguished all the gray fathers of the Hebrew race. They looked for the "city which hath foundations," and therefore were able to tear themselves from the great centers of population in the valleys of the Euphrates and Nile, and live a nomad life on the wolds of Palestine. They were not "mindful of the country from which they had come out," because "they desired a better country, an heavenly." They had no hesitation in confessing that they were "strangers and pilgrims," because they were "fellow-citizens with the saints, and of the household of God." It was faith that irradiated the souls of Isaac and Jacob when they blessed their children with assurances of the glorious future that they were to inherit. And it was by that same faith that Joseph, when his end was nigh, said: "God will surely visit you, and bring you out of this land, ... and ye shall carry up my bones from hence."

How little did the throngs that filled his audience chamber, how little did Pharaoh and his courtiers, understand the real Joseph who lived amongst them as one of themselves! They knew him as the wise administrator, the sagacious statesman, the unimpeachable judge. But little did they realize that his secret heart was bound up, not in the land of his adoption, but in the "parcel of a field, where [Jacob] had spread his tent," and which he had "bought of the sons of Hamor" (Gen. xxxiii. 19; Josh. xxiv. 32). "Let me lie there," he said. By faith he reckoned upon God, that He would do as He had promised to do. Faith ever reckons that God will be true to His engagements.

What comfort must have come to Israel during the 250 years of oppression that were in store! Again and again they would speak of the mummy being kept in its coffin for the going forth of their tribes. And on the night of the exodus we are expressly told that "Moses took the bones of Joseph with him" (Ex. xiii. 19). All through the desert march, with its conflicts with hostile forces, they saw in those bones the pledge of victory. They were carefully carried, as Livingstone's were through 1500 miles of the dark continent by Chuma and Susi. We have nothing like that. Our hope is in the memory of the rent grave and of the living presence of Christ, Who says, "Lo, I am with you alway, even unto the end."

Golden Text: *This is the victory that overcometh the world, even our faith. 1 John v. 4.*

THE CHILD MOSES SAVED FROM DEATH.

(July 6, Ex. i. 8-14, 22 to ii. 10.)

June 30. Ex. i. 22-ii. 10.
July 1. Ex. i. 1-14.
July 2. Matt. ii. 13-18.
July 3. 2 Kings xi. 1-12.
July 4. 2 Cor. xi. 22-30.
July 5. 1 Pet. ii. 19-24.
July 6. Matt. x. 24-31.

Infanticide was commonly practiced by the nations of antiquity. Pharaoh, therefore, had no qualms in applying it as a swift expedient for diminishing the Hebrew race, by commanding that all male children should be cast into the Nile. It was expected that this would soon bring the people under; but their persecutors were greatly deceived: "the more they afflicted them, the more they multiplied and grew." God's promise to Abraham that his seed should be as the stars of heaven, and as

the sand upon the seashore, could not be set aside by the will of a cruel and heathen despot. Jehovah had promised, and would perform. Tyrants like Pharaoh and Herod have set themselves against Jehovah and against His Christ, but He that sits in the heavens laughs!

The Birth of Moses. "By faith Moses . . . ." There is a moment in the dawn when the coming day and the lingering night appear to struggle for mastery. It is not for long, for the reign of darkness is doomed as soon as the first glimmer of light trembles in the chambers of the east. Thus we notice the conflict between hope and despair, between faith and doubt, between the heroism of the mother who hid her baby boy and the pessimism of the nation which sighed unto heartbreak.

Already two children—Miriam, a daughter, and Aaron, a son, born twelve years later—had been given to Amram and Jochebed. Three years passed, and a third child was born—a boy, "a goodly child," "fair to God" (Acts vii. 20). But there was no other indication that the founder of the Hebrew nation, and one of the greatest of the sons of men, had stepped down into the arena of human history.

Something in the babe's lovely countenance appeared to the mother's eye as the halo of special Divine affection. A voice whispered to her heart that her child was specially dear to God. Was not its smile the result of the Divine embrace? And did not those limpid eyes look into the face of "the angel of the covenant"? She was, therefore, encouraged to brave the royal edicts, and screen the little taper from the gale of destruction that was sweeping through the land. She probably hid him for three months in the apartments reserved for women. Each day his lungs grew stronger, and his infant cries more likely to attract attention; but her faith was steadfast and immovable. She reckoned on God. Greater was He Who was for her than all they who were against her. "By faith Moses . . . . was hid . . . . of his parents; . . . . and they were not afraid." This act of theirs secured their admission to that long sacred corridor where the busts of the great "cloud of witnesses" to the power of faith stand chiseled by immortal strokes.

The Ark of Bulrushes. Acting beneath a Divine impulse, the mother of Moses made "a paper boat," an ark or chest with a cover, by weaving together rushes of papyrus. Its slight texture was made strong and waterproof by repeated coats of vegetable pitch; but her love and faith lined it with the softest down, and built up the strongest safeguards that ever sheltered a tiny babe. With a devouring kiss, she placed the babe within its novel cradle, bore it to the river side, and laid it in a thicket of reeds, lest it might float out on a voyage to distant and unwelcoming banks. "His sister stood afar off, to know what would be done to him." That something would be done they had no doubt. They knew that God always prepared for those who love Him good things which pass human thought; but what they might be was a matter of reverent interest, not of fear or mistrust.

Pharaoh's cruel edict was turned to good account. There is always a soul of good in things evil. The glory of God's providence is to carry out His eternal will and purpose in spite of human opposition, and often by His reversal of human plans. Had it not been for those extreme measures of repression, the child would never have been exposed; and if it had never been launched in its slight skiff, on the waters of the Nile, Moses would have missed that education "in all the wisdom of the Egyptians," which became so important a factor in his after history. It was a remarkable reversing of the situation, when Pharaoh's designs were neutralized by the action of his own daughter, and when the future emancipator of the hated Hebrews was nurtured in his own court. God maketh the wrath of man to praise Him, and the remainder of it He restrains.

There is abundant warrant, afforded by this narrative, for Christian parents to cast their children upon God. The mother, whose child goes to earn her living among strangers; the father, whose son must leave the quiet homestead for the great city; the parents, who, as missionaries, are unable to nurture their children on the mission field, because of the pernicious moral climate, more harmful than the heat of the plains of India; or those who on their deathbed must part with their babes to the care of

comparative strangers—all these may learn a lesson from the faith that cast the young child on the providence of God even more absolutely than on the buoyancy of the Nile. God lives, and loves, and cares. More quick and tender than Miriam's, His eye neither slumbers nor sleeps.

THE FINDING OF MOSES. The providence of God, ever working through means, brought the princess to the river brink at the critical moment, accompanied by the highborn maidens who constituted her personal attendants. It was His hand that guided her eye to the ark half concealed by the rushes; and it was at His prompting that her maid was sent to fetch it. With her own hands the princess opened the lid of the little basket. It is not impossible that she guessed what its contents were. In any case, she was not surprised when she beheld the babe, who had just awoke from its sleep and was crying for its mother. Was it the Hebrew physiognomy, as marked then as now, or a swift intuition that made her exclaim, "This is one of the Hebrews' children!"? But however it was, she was more than willing to fall in with the shrewd suggestion of Miriam that a nurse of the Hebrew race would be the most fitting to rear him.

So it befell that Moses' life was saved, that he was nourished by his own mother, and received as his earliest impressions those sacred teachings which had come down as a rich heritage from the tents of Abraham. Till he had grown, probably to the age of three years, he remained under the protection of the princess, though in his parents' home, and Jochebed's wages were duly paid till she brought him to the palace, and he became the son of Pharaoh's daughter. "And she called his name Moses" (drawn forth).

GOLDEN TEXT: *Whoso shall receive one such little child in my name receiveth me. Matt. xviii. 5.*

OUR SUNDAY SCHOOL BOYS AND GIRLS.

Rev. N. Fay Smith.

JOSEPH FORGIVES HIS BRETHREN.

(June 8, Gen. xlv. 1 to xlvi. 7.)

At length we have reached the crisis of this wonderful story. How had Joseph assured himself (1) that his brethren were sorry for their treatment of him twenty years before; (2) that they now had different hearts toward their father; (3) that they were now even ready to sacrifice themselves to spare a younger and a highly favored brother? Why was all this necessary before he could bring them to Egypt and to a place of royal favor?

1. **Joseph Forgives His Brethren.** Why did Joseph wish to be alone with his brethren when he made himself known to them? Why did he weep? But why did not his brothers weep? Was it not strange that he should ask again if his father still lived? Do you wonder that his brothers were troubled at his presence? Joseph's words (ver. 4) seem to indicate that they had fallen back from him and perhaps were cowering away in the far end of the great room. The teacher must describe the scene as they draw near to Joseph's outstretched arms. Had Joseph forgiven them? How long before? How fully had he forgiven them? Do you think it is easy to forgive those who wrong us? Who prayed to God to forgive His enemies even while they murdered Him? Who else? (Acts vii. 60.) What must we do if we expect God to forgive our sins against Him? (Matt. vi. 15.) How did Joseph reassure his brethren in their distress of mind? (Ver. 5-8.) Whose hand did Joseph see in it all? Did this make it easier for him to forgive his brethren? Is it right for us to see God's hand ordering the events of our lives? What, even the sad ones? Let us try to do it and see how glad and strong it will make our lives.

2. **Joseph Sends for His Father.** What did he promise to do for his aged father? Did you ever hear of a boy being ashamed of his father or mother or his home? Well, Joseph was too small a

man for that, wasn't he? Or too great—which? And so he determined to share with his father and his brothers all the blessings God had given him. How did Pharaoh feel about it? I suppose he wanted just as many of Joseph's kind as he could get. And now, for fear that his father would think his brethren were deceiving him with their strange story, what did Joseph do?

3. **Jacob Comes Down into Egypt.** Picture the arrival of the caravan at Jacob's tent. The strange Egyptian wagons convinced him, as Joseph had foreseen. How did God assure him that he was in line with His purpose? And so they all came down into Egypt—sixty-six men, besides the women. Quite a caravan, wasn't it? What prophecy was being fulfilled? (Gen. xv. 13.) And all because, what? (Gen. xxxix. 23.)

JACOB BEFORE PHARAOH.

(June 15, Gen. xlvi. 28 to xlvii. 12, 28-31.)

By rapid questioning draw out the reasons for Jacob's coming into Egypt, the number of his family who came with him and that it all was in fulfilment of God's word to Abraham in Gen. xv. 13. How many of the sons of Jacob can you name? They came to Egypt just to be helped over the period of famine; how long were they to remain there?

1. **The Children of Israel Settle in Goshen.** "By the way, Joe, who was Israel?" The teacher must use a map and show the land of Goshen, its relation to the rest of Egypt and to Canaan. Make the scholars see this caravan on the march with its several scores of men, besides the women and servants, its flocks and herds, etc. It was the migration of a clan and its arrival in Egypt would cause some stir. The question how it would be received by Pharaoh was a very important one. Notice how tactfully Joseph handled the delicate situation. Where did he stop the caravan? Why was it well to have it stop just on the border of the land? Where did Joseph meet his father after more than twenty years of separation? What were the brothers to emphasize when they came to talk with Pharaoh? Why? Tell the story of the presentation at court of the five brothers. At whose invitation did they settle in Goshen? What government position was given them?

2. **Jacob Presented to Pharaoh.** Picture the contrast between this rude Canaanitish shepherd and the splendid ruler of all Egypt. Was Joseph ashamed of his father? Are boys ever ashamed of their parents? Under what circumstances? What does such a feeling show about the boy? What is the first commandment with a promise? What did Jacob do when he came in before Pharaoh? Did Pharaoh resent it? "Tom, please read Heb. vii. 7 and tell me how it applies to this incident." What qualified Jacob to bestow a blessing upon great Pharaoh?

3. **Last Days of Jacob.** How old was Jacob when he came to Egypt? What did he mean by telling Pharaoh that his days had been "few and evil"? How long did he live after coming to Egypt? But though Jacob's body was in Egypt, where was his heart? What did he make Joseph promise him? Why, do you suppose? Close by pointing out that it was this faith in God's promises that had made Jacob the man he was.

THE BLINDING EFFECT OF SIN.

(June 22, Amos vi. 1-8.)

Begin by reading ver. 7, 8. This will afford a means of connection with the lesson we have been studying. Jacob, who went down into Egypt and died there, has now, in his descendants, become two great nations in Canaan. And yet what does this verse say as to God's feeling towards them? And what does Jehovah say He will do with the city and all that are therein? Deliver them up to what? (Sin—its follies, extravagances, blindness and misery, and finally to destruction by the Assyrian and Chaldean armies.) We must look at the other verses of our lesson and find the reason for this terrible fate.

1. **Careless Ease, while Ungodliness Prevails** (ver. 1, 2). What does "woe" mean? Who is the speaker in this verse? Do you think it took courage for Amos to bring this message? Was he the enemy or the friend of Israel? What

ought good men to be willing to do where terrible ungodliness prevails? What was the sin of those upon whom this woe is pronounced? Is it sometimes wrong to do nothing? When? But who are the ones particularly addressed in ver. 1? (See "notable men" in R. V.) Does such position carry with it certain responsibilities? What? What is likely to become of a nation when its "notable men" are asleep in the presence of prevailing ungodliness? What helps to put them to sleep and keep them so? How can we help keep them awake?

2. **A Description of Prevailing Ungodliness** (ver. 3-6). The "evil day" is the day of God's reckoning; what ought the thought of that day to do for all of us? But suppose we begin to say, "It is far off; it will not come for many, many years," what then? Ver. 4 is a graphic picture of luxury and extravagance—why are they sinful? What use does God expect us to make of wealth, if we have it? Why are luxury and extravagance in a nation ruinous? Ver. 5 is idleness and frivolity; what effect do these have upon a nation's life? Would it be the same upon a girl's life? Ver. 6 is intemperance; they drank "wine in bowls" because bowls were larger than glasses. Tell as many as you can of the effects of drunkenness upon a man, his family and the nation. What is the only safe rule for the use of intoxicating beverages? (Total abstinence.) If this ungodliness brought ruin upon Israel, what will it do for the United States?

THE VICTORIES OF FAITH.

(June 29, Review.)

A review may be made one of the most interesting lessons of the quarter, or it may be painfully tiresome. The teacher must make careful preparation and know exactly what he proposes to do. Several methods of review are here suggested, one or more of which might be used with profit.

Scholars' Question Review. Assign one lesson to each scholar the week before (or by postal card notice during the week), asking him to prepare five questions on it to ask the class.

Biographical Review. Ask one scholar to begin at the beginning and tell the life of Jacob. Let him continue until some other scholar notices that he has omitted something or made a mistake. Then let that one continue the narrative until he makes an error, and so on. Do the same with Joseph.

Localities Review. Ask, "What incident have you associated with Bethel, Padanaram," etc.

Incidents Review. What incident does this word suggest to your mind—pottage, ladder, wrestling, pit, slavery, etc.

Practical Lesson Review. Mention some practical lesson learned during the quarter and ask the class where it was learned; e.g., Where in our lessons have we learned the folly of refusing to wait God's time? Where that every place is the gate of heaven, etc.? Close by leading the class in a short prayer that the lessons of the lives of Jacob and Joseph may be indelibly impressed upon each heart. Speak a word also about the intensely interesting lessons of the next quarter, outlining them briefly. And end with a more exalted opinion than ever of your wonderful privilege as a teacher of God's Word to boys and girls.

THE CHILD MOSES SAVED FROM DEATH.

(July 6, Ex. i. 8-14, 22 to ii. 10.)

When Jacob came down into Egypt how many were there of his children? (Ex. i. 4.) In what part of the land did they live? Did they prosper? (Ex. i. 7.) As the centuries passed by how did the Pharaohs come to feel toward the children of Israel? Why? Was this Joseph's Pharaoh? Why? What did Pharaoh do to the Israelites? (Ver. 11, 14.) What effect was this designed to have upon them? (Make them craven, dull, broken-spirited slaves.) Was it successful? (Ver. 12.) What did Pharaoh finally order his people to do? (Ver. 22.) Whose wisdom was this? (Ver. 10.) What does God's Word say about the wisdom of men? (1 Cor. iii. 19, 20.) We shall see if it proved so in this case. What time was drawing on? (Gen. xv. 13, 14.)

God said, The people shall multiply exceedingly and go out of Egypt with

great wealth. Pharaoh said, The people shall not multiply; they shall remain in Egypt as slaves. We shall see how Pharaoh succeeded in his fight against God. We are now to study how God prepared a leader for Israel.

1. **Moses' Birth and Peril.** The names of Moses' father and mother are in Ex. vi. 20. Moses was born under sentence of—what? But what did his parents determine to do? And how were they able to defy the command of a mighty king? (Heb. xi. 23.) Do you think such a parentage was any part of Moses' preparation for his great work? How long did they hide the baby in their own house? Why not longer? Were there other children in the home? What did the baby's mother finally do with him? She was really casting the child upon Whom? And Who watched over him? Who else? What was really bound up in that little child?

2. **Moses Delivered from Death.** Draw out this beautiful story by questioning. Picture the princess with the basket in her arms. See how wonderfully God wrought for the child: secured him perfect protection as the ward of Pharaoh's daughter; secured him a home for his earliest years with a mother who loved and served God; secured him, in Pharaoh's palace, as the adopted son of Pharaoh's daughter, the best education the world then afforded. So God was preparing a deliverer for Israel.

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

1 Peter iii. 8 to 18.

Love the brethren.

Love "is my shepherd."

Love "maketh me to lie down in green pastures"; *love* "leadeth me beside the still waters."

Love "restoreth my soul"; *love* "leadeth me in the paths of righteousness," and the paths of righteousness are the paths of peace. "This commandment have we from him, That he who loveth God love his brother also."

* * * * *

Some one suggests that Christ found peace in the solitude of a calm Syrian night; in the silence of the mountain top; in the unfrequented "other side" of busy Capernaum; among the olives of Gethsemane; in the Bethany home, and in any place where He could be still enough to hear His Father's voice.

"O God, I pray Thee grant to me
To find within the daily life
A space fenced off from earthly strife
Where I may wait and watch for Thee."

* * * * *

A dear old saint who had seen much trouble, and was in dire need, was asked if she ever felt like murmuring. She replied, "When I do, I just ask the Lord to put me in the easy-chair and keep me quiet." The visitor, seeing no easy-chair about, asked what she meant. "My easy-chair," she said, "is Rom. viii. 28: 'All things work together for good to them that love God.'" Her life proved, as have the lives of many saints, that "great peace have they that love [God's] law."

* * * * *

"You have made a great nation happy," said one to Bismarck, the man of war, as he lay dying. "Yes," he replied, "but many people unhappy. But for me, three great wars would not have been waged; 80,000 men would not have perished; parents, brothers, sisters, widows, orphans, would not now be in mourning. . . . . I have little or no pleasure from what I have done"—"but . . . . 'if ye suffer for righteousness' sake, happy are ye.'"

* * * * *

If we would have the peace *of* God and peace *with* men we must be lords over our tongues.

"Dear Lord, teach us to use aright Thine own
Great gift of speech: cool Thou our anger's heat.
O set Thy seal on ev'ry word and tone,
Till we in ev'rything Thy praise repeat.

Keep Thou our lips and check the hasty word
Our fev'rish, untrained souls would send through them.
Keep Thou our lips from speaking guile, O Lord,
Who by our words doth judge, by them condemn."

Proverbs iv. 10 to 27.

"The Proverbs are supreme moral riches."

"The Book of Proverbs is the book of wisdom."

"It is the outgrowth of Jewish experience."

"There is not another book in the Scriptures that cuts so closely into the motives of common life."

"The Book of Proverbs is the best statesman's manual that was ever written."

"To apprehend the true meaning and scope of the Proverbs would be to lead such an one to become a Christian."

* * * * *

"Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." A business man said, "I make a point of speaking to the poorest and most ignorant of the men under me with the same cheerfulness and courtesy that I show to the men who employ me. I think they feel better for it, and I know I do."

"The path of the just is as the shining light, that shineth more and more unto the perfect day." It was said of an old minister in Maine who could do but little service: "No matter if he cannot work; it is worth all his salary just to have him live in town."

"There is that maketh himself rich, yet hath nothing." "Do you know, Sir, that I am worth a million sterling?" a man once asked John Bright. "I do," was the reply. "And I know that is all you are worth."

"There is no wisdom, nor understanding, nor counsel, against the LORD." Therefore, let the plain Bible reader continue to read his Gospels as he has hitherto read them: for in the end the critic cannot read them otherwise.

"The discretion of a man deferreth his anger; and it is his glory to pass over a transgression"—but woe to that man whose single religious virtue is universal tolerance.

"Death and life are in the power of the tongue." The second most deadly instrument of destruction is the dynamite gun. The first is the human tongue.

"Envy [is] rottenness of the bones." Therefore,

"Envie not greatnesse; for thou mak'st thereby
Thyself the worse, and so the distance greater."

Acts xv. 36 to xvi. 5.

"Traveling is dangerous," said a missionary in Haiti, "not on account of the people, but of the government officials." "With joy in the service," says another, "a rough cart is softer than the cushions of a Pullman."

* * * * *

"The most precious thing on earth," says one, "is a native race." Within a few years one-fourth to one-third of the inhabitants of the Congo valley have been killed. The Tasmanians, the Maoris and the Australian aborigines are almost destroyed. Let us beware lest in injuring any native race we injure the race which in God's providence is to take the torch of civilization from our hands and carry it to still greater heights. Missionary tourists will be needed long after we are gone.

* * * * *

For ages the will of the Shah was law in Persia. Since his deposition the country is open to comparative liberty. The people are crying for light and education. The door is open, but where, oh where, are the Gospel tourists to enter? Hitherto only five per cent of the people could read. My brother or sister, if you can read and have health, leisure or wealth at your command, will you not consider the Persians' piteous calls and their open door?

* * * * *

"See! Monsieur, I brought *all that!*" said a little hunchback girl, with a wave of her arm toward a whole seatful of street urchins whom she had brought into one of the halls of the McAll mission in France. "The hope of the unevangelized world," says one, "still rests largely with France, not only because of the wide use of the French language throughout the Levant, but because of the French genius for spreading their opinions and systems of principles." At present not 4,000,000 of the

39,000,000 inhabitants ever enter a place of worship or even "practice" religion. Atheism rules. The importance of true religion cannot be overestimated.

* * * * *

Even the briefest mention of missionary touring agencies should include the work of "the Gideons," a name given to the Christian commercial travelers' association. Two years ago their enrolment was over eight thousand. They assist pastors in their Sunday and midweek services, hold evangelistic meetings in cities, Sunday afternoon services in hotels, coöperate in the Y. M. C. A. work, and place Bibles in hotel sleeping apartments. This wayside evangelism, by busy men traveling from place to place, has been owned and blessed of God by the salvation of many souls.

Exodus xix. 1 to 8.

The celebrated Dr. Johnson once said, "Patriotism is the last refuge of a scoundrel." "He did not mean," says one, "the real and generous love of our country, but the *pretended* patriotism which so many in all ages and countries have made a cloak for self-interest." In delving downward after the bed-rock of our nation's perils does not our final stroke reveal self-interest, self-promotion, self-glory and pure and unadulterated selfishness?

* * * * *

Some of our nation's P-E-R-I-L-S are found in its P-ride, E-migrants, R-iots, I-ntemperance, L-awlessness, S-ocial injustice. Its G-L-O-R-I-E-S are found in its G-reat men, L-iberty, O-rganizations, R-eligious freedom, I-ndependence, E-ducational advantages and the S-um of its splendid deeds.

* * * * *

The old soldiers added new glories to our nation through the sword of the battle; to the young soldier is given "the sword of the Spirit."

National glories must fructify in our own dooryard before we attempt to sow their seed in our neighbor's yard across the way.

Wives, mothers and sisters can add as much glory to our nation through their homes as through the ballot. Calculating these glories mathematically they are 365 days against one hour or less.

O make Thou us, through centuries long,
In peace secure, in justice strong!
Around our gift of freedom draw
The safeguards of Thy righteous law.
And, cast in some diviner mould,
Let the new cycle shame the old.

And it is shaming us—through the awakening of public sentiment over the intemperance question, through our attitude towards service in peace conferences, through the uncovering of the white slave traffic and other localized festering sores perilous to our national life; through the purification of our national and state legislative halls, through our Brotherhood organizations, and, lastly and greatest of all, through the Church of God which rides upon the crest of our nation's waves, with the victor's banner at its masthead.

* * * * *

One of the earliest questions recorded in history was Cain's "Am I my brother's keeper?" Since all civilization hinges upon the answer to that question, surely the perils and glories of nations do also. Every negative answer evolves a deed which adds a new peril; and the final results of every affirmative answer add a new glory, for

It is the soul only that is national,
And he who pays true loyalty to that
Alone can claim the wreath of patriotism,

and become a promoter of our national glory.

Joshua i. 1 to 9.

"Well, I am only telling the truth," said a gloomy discourager. Granted, my brother, but in the same breath tell the other half of the truth which is *en*couraging.

"A singer sang a song of tears,
And the great world heard and wept;
. . . . .
And souls in their anguish their burdens bore,
And the world was sadder than ever before.

A singer sang a song of cheer,
And the great world listened and smiled;
. . . . .
And souls that before had forgotten to pray
Looked up and went singing along the way."

It is said that when William McKinley was a student at Poland Seminary he rose in chapel one morning, faced the whole student body and said, "I am determined to be a Christian. I believe that God is the greatest and best Being in the universe, and I am determined to love and serve Him. I believe religion is the best thing in all the world, and I am going to seek it with all my heart till I find it." Do you think in all his career he faced a circumstance that required more courage?

* * * * *

When the noted F. W. Robertson was reminded by a lady that his preaching would get him into trouble, he replied, "I do not care." "But," said she, "do you remember where 'don't care' brought the man?" "Yes," said Mr. Robertson quietly, "to the Cross." Our courage may bring us to crosses, but, beloved, remember, No cross no crown, no courage no accomplishments. Therefore,

"Shun not the struggle—face it; 'tis God's gift."

* * * * *

Some one tells the story of a captain accusing a soldier of having a cowardly heart. "Oh," said the soldier, "my heart is as brave as can be, but whenever danger comes I have a cowardly pair of legs that run off with my brave heart." Sometimes the followers of Christ are afflicted as this soldier was. We, too, sometimes talk big and act small.

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. G. Campbell Morgan, D. D.

JUNE, 1913.

Sunday, 1st. 2 Peter.

This Epistle is to the same persons as was the first (iii. 1). While the purpose of the first was the strengthening of those who were passing through a period of testing from without, this is for their strengthening in view of the dangers threatening them within the church. The aim of the Epistle may be gathered from the concluding exhortation (iii. 17, 18): "Beware"; "Grow." It is a solemn warning of the perils that threaten the inner life of the church, and an exhortation to growth in "grace" and "knowledge," in which the perils will be overcome.

It may thus be analyzed:

i. 1-2. Introductory.
i. 3-21. Principles of preservation.
ii.-iii. 9. Perils threatening.
iii. 10-18. Consequent exhortations.

Monday, 2nd. 2 Pet. i. 1, 2.

In these verses the apostle introduces himself, addresses those to whom he is writing, and expresses the desire of his heart for them. The use of the full name, "Simon Peter," here, instead of Peter, as in the first Epistle, attracts attention. Various explanations have been given. Some have used it as an argument against the genuine nature of the letter. It is far more probably an argument in its favor, for it is not likely that an imitator of the apostle would change the style of the first. Others have suggested that the change is the work of an amanuensis. It is far more natural to suppose that we have Peter's own words and that the change has its explanation in some attitude of his mind at this time. His Lord had surnamed him Peter. When, however, He had foretold his fall and commissioned him, after restoration, to strengthen his brethren, He had used the word Simon.

Through all the sad experiences of the past he had come into the possession of that character which the surname Peter suggested. And now as he commences a letter intended to strengthen his brethren for the testing arising from perils threatening them within the church, he introduces

himself by the names which speak of that old life of instability and the new character of stability into which he has been brought.

Describing himself as "a servant and apostle of Jesus Christ" he addresses his brethren as having equally "precious faith," —that is, he reminds them at the commencement of the letter that the faith, which in him failed not through the supplication of his Lord, is theirs also. Thus he inspires confidence at the beginning of his letter. His desire for them is that grace and peace may be multiplied in knowledge. This thought of knowledge runs through the letter. As the perils against which he is about to warn them are those resulting from false teaching, so the principle of preservation is that of knowledge.

Tuesday, 3rd. 2 Pet. i. 3, 4.

The letter now enters upon the statement of the principles of preservation. In this section they are stated. First, we have a setting forth of the actual facts of the perfect provision made for the saints, and their consequent responsibility.

The provision is described as to present possession and future promise. All things pertaining to life and godliness are granted through the knowledge of Him Who called by His glory and virtue. This expression, "called . . . . by his own glory and virtue," is very suggestive, indicating as it does the glorious perfections of Christ, which are at once the pattern and the power of Christian living. Surely to those having such possession nothing is lacking. And yet this present possession is made more sure by "the precious and exceeding great promises" of being "partakers of the divine nature." That in all its spaciousness is the future consummation. Its certainty is established by a present escape from corruption due to a present sharing of that life of God through Christ.

Wednesday, 4th. 2 Pet. i. 5 to 11.

"For this very cause," that is, because of this perfect provision, the saints are called to diligence in the development of their resources. The principle which takes hold upon the provision is that "precious faith" referred to at the beginning of the letter. The apostle now shows how in "diligence" that faith will develop.

The figure is that of an opening flower in which from the center all beauties open outward. Let these things be meditated upon as they open out of faith in the power of life. They are in their true order. The last fact named is "love." Thus the flower opening from the root of faith implanted in life is "the fruit of the Spirit" of which Paul wrote. These things possessed mean fruitfulness. These things lacked demonstrate blindness, and indicate forgetfulness of that cleansing described as "escape from the corruption that is in the world by lust."

Again the appeal is made to diligence, and this time in the light of the entrance into the eternal kingdom, wherein all the meaning of participation in the Divine nature will be realized. How safe the soul is who in consciousness of the perfect provision gives diligence to realize!

Thursday, 5th. 2 Pet. i. 12 to 21.

Having stated the principles of preservation the apostle now defends the truth of the statement. He is conscious of his approaching departure, and there flames upon him the memory of the Mount of Transfiguration. The effect which his experiences there had upon him are very evident here. It is quite certain that it was a great crisis, the value of which in all probability he did not himself know until long after the actual event. How constantly God is giving us experiences the value of which will only be realized in after days! Peter speaks of his own departure by the very word which the heavenly visitors had used of Christ's on the holy mount—"decease," literally "exodus."

Then again he describes his body by a word kin to that he used on the mount. Then, he desired to build "tabernacles" to remain. Now, he is looking forward to putting off his "tabernacle." He has learned that any sort of earthly tabernacle means limitation, and escape will be exodus into liberty indeed.

Friday, 6th. 2 Pet. i. 16 to 21.

On that mount he had seen the "power" and "coming" of the Lord Jesus Christ. These words correspond to the present and future provision in ver. 3 and 4. The truth concerning each was ratified to the apostle

in that one vision of his Lord. These words should be remembered, as the perils to be dealt with are such as threaten all that they stand for.

On that holy mount, moreover, he heard the voice of God, and that voice confirmed for him the prophecies of the past, which were "a lamp shining in a dark place."

It is well to notice here the apostle's statement concerning the Divine origin of the prophetic utterances, and the method of their inspiration. Men, moved by the Spirit, spake from God. It is impossible to believe in the light of that statement that these men were mistaken, and therefore we may confidently affirm that all their predictions will be fulfilled.

Saturday, 7th. 2 Pet. ii. 1 to 6.

Having declared the principles of preservation the Epistle now deals with the perils threatening the church from within. These are two, the one growing out of the other. First, "false teachers," and then the materialization of mind which follows upon such teaching. The first threaten the "power" of Christ, and the result is that of unbelief in the "coming."

In this portion the apostle first declares the fact of the peril. As in the old days of prophecy, when "men spake from God, being moved by the Holy Spirit," there were "false prophets," so now there will be "false teachers." This is always so. The true is ever the opportunity of the false. True coinage is the occasion of the counterfeit. Hence the necessity for watchfulness. These teachers are such as deny the Lord. Men will follow their evil ways, and thus the false teachers will make merchandise of them. Men are always ready to receive any new thought that leaves them free to gratify evil passions and desires. The judgment of God against such is sure, and this is evidenced by the casting out of angels, the destruction of the ancient world and of the cities of Sodom and Gomorrah.

Sunday, 8th. 2 Pet. ii. 7 to 9.

Incidentally here we have a revelation concerning Lot which it is well to note.

The man who enters Sodom for purposes of personal advantage, if he be a man of faith in God, as Lot certainly was, loses more than he even temporarily gains. The quiet peace of tent and altar which characterized the life of Abraham, Lot utterly lost when he for love of gain went into Sodom. A good man acting on a wrong principle brings himself into experiences of great sorrow and unrest.

The final statement is a recognition of the supremacy of God, which is ever the anchorage of the child of God: "The Lord knoweth how." It is a great word, and gives assurance of the deliverance of the godly, and the limitation and final defeat of the unrighteous.

Monday, 9th. 2 Pet. ii. 10 to 13.

The apostle now more particularly describes the characteristics of those whom he has in mind. A more scathing description it is not possible to find. The words seem to sting like whips of fire as we read them. The notes of evil are, first, impurity of conduct growing out of heart defilement; then, the presumptuous arrogance which despises dominion and rails at dignities. They are to be destroyed in and by their very sins: "in their destroying . . . . destroyed, suffering wrong as the hire of wrongdoing." In a flash the inevitable Nemesis of wrong is revealed. Hell is the harvest of evil. All punishment is the logical and necessary outworking of sin. A life yielded to passion will be destroyed by passion, while the passion will abide without the means of gratification. This is the burning, quenchless desire, which knows no alleviation, of all such as yield themselves to sin.

Tuesday, 10th. 2 Pet. ii. 14 to 16.

Turning again to the life of such in its present manifestations, the apostle pictures them in their luxurious living, giving themselves over to all license: "having eyes full of adultery, and that cannot cease from sin." Their chief iniquity lies in the fact that they entice other weak souls.

The quotation of Balaam at once throws light on the story of his failure, and reveals the deepest secret concerning all false teaching. It is love of "the hire of wrongdoing." With what relentless persistence the apostle tears away the attractive outer garments of the "false teachers," and reveals the loathsomeness of the self-centered "covetous-

ness" that lurks behind, and is the cause of all!

The history of all false teachers is written here in letters of fire. Behind the specious speech which entices souls away from allegiance to the Lord is always the unutterable corruption of covetousness, and its attendant iniquities sooner or later inevitably manifest themselves.

Wednesday, 11th. 2 Pet. ii. 17 to 19.

Continuing the description of these false teachers and the results of their teaching, the apostle describes them as "springs without water"; "mists driven by a storm." The first phrase indicates the deceptive emptiness of such: "springs," alluring thirsty souls with hope of satisfaction, but "without water." The second phrase is really descriptive of a tempest, wild and uncontrollable, and tells the deepest truth concerning these men who, so far from ministering rest and peace, are themselves the subjects of unrest and disturbance. They entice men and promise them liberty, while they themselves are fast bound in corruption.

This is true of every attempt to introduce some new system of thought or teaching which denies the Lord in any particular. The prophets of all such systems proclaim and promise liberty even while they are themselves in the thraldom of sin.

Thursday, 12th. 2 Pet. ii. 20 to 22.

In the case of apostates from Christ, their very knowledge is their severest condemnation. Deliberately the apostle affirms that it is better never "to have known the way of righteousness" than "to turn back from" it. Such men are dismissed in a description characterized by the utterest scorn, as dogs returning to vomit, and sows to wallowing in mire.

This is no dainty handling of false teachers. The terrible manner of it is due to the apostle's consciousness that the effect of the false teaching is that of denying the "power" of Christ, which is the present blessing of the saints. Denying His Lordship issues in every form of evil. It follows that a recognition of that Lordship, and the submission of the life to it, is the sure and only preservation from the perils described. To deny the Lord in any particular is to loosen the bondage of the soul to Him, and to open the door for the incoming of all evil. This is the reason for the most resolute handling of all teaching which tends in that direction.

Friday, 13th. 2 Pet. iii. 1 to 9.

False teaching which denies the "power" of Christ issues in false thinking which denies the "coming" of Christ. There will be "mockers" who will walk in lust and make sport of the great hope of the Church, declaring that things will ever continue as they have continued.

To strengthen his readers against this new peril the apostle reminds them of the prophecies, and the commandment of the Lord. The argument that as things have been they remain, is contested by reference to the deluge, and the declaration that a fire-judgment is reserved for this earth. What appears to be delay is due to the "longsuffering" of God, with Whom time does not exist.

Saturday, 14th. 2 Pet. iii. 1 to 9.

The application of the teaching of this Epistle to our own day it is impossible to avoid. Many new views of Christ rob Him of the glory of His person as revealed in the fourfold Gospel. Doubts concerning the fact of His virgin birth, unbelief in His miracles, denial of the vicarious nature of His death, and uncertainty concerning His resurrection—all these things are heard within the Church, and constitute the most definite denial of His "power." It is safe to say that wherever any or all of these views are held, the doctrine of His personal "coming" is denied also, and in these days it is not uncommon to hear it denied by professing teachers with a tone of contempt and mockery. If we should quote the deluge as Peter did, that, too, would be denied. This is referred to only that the need for holding fast to all the New Testament truth may be insisted on. Let the hearts of the children of God rest joyfully in the delay, knowing that it means the "longsuffering" of God; and yet wait always for His coming, by abiding in His power.

Sunday, 15th. 2 Pet. iii. 10 to 16.

"The day of the Lord will come." It will

be destructive: the "heavens" and the "elements" will be burned up. It will be constructive: there will be "new heavens" and a "new earth." We may hasten that day by "holy living and godliness." This is a very solemn and humbling truth. Time is wholly of man, and it may be shortened in proportion as the children of God live in the power of Christ. Who shall say, measuring by the standards of man and time, that the coming of Christ might not already have taken place if the Church had been true to Him in life and service?

The results of this knowledge should be diligence for the creation of the character for which He will seek, by loyalty to His Lordship, and patience during the delay, knowing that it is caused by His longsuffering.

Monday, 16th. 2 Pet. iii. 17, 18.

This leads to the final exhortation which is twofold. "Beware!" To be forewarned is indeed to be forearmed. The certainty of the truth of the things of Christ will enable the trusting soul to detect error, and should produce a perpetual carefulness, lest being carried away by the error, steadfastness should slip. That marks the attitude of caution.

"Grow!" Standing in "grace and knowledge" the soul is in the soil and atmosphere for development. Let there be growth by response to these things. There can be no standing still. Arrested development ever means deterioration. Growth is the condition of increasing strength and abiding steadfastness. Every day some new response to the grace and some new obedience to the knowledge will mean the enlargement of capacity, and so by the processes of the Spirit there will be ever-increasing advancement.

To conclude, there is a brief and comprehensive doxology. Glory to Him in the present and the future—that is, in response to His "power" and by way of His "coming." The soul is established against all possibilities and perils, in Him, both "now and forever."

Tuesday, 17th. 1 John.

This is probably the last apostolic message to the whole Church. If the second and third Epistles were written later, they are to individuals. This letter is catholic in the fullest sense of the word, being addressed to no particular church or district, and dealing with the fundamental question of the life which is the true bond of the Church's unity.

A comparison of John xx. 31 and 1 John v. 13 will show the Gospel and Epistle to be complementary. The Gospel was written that men might have life; the Epistle, that believers might know they had life. In the former we have Divine life as revealed in Christ; in the latter, the same life as realized in the Christian. The Gospel declares the way of life through the Incarnate Son; the Epistle unfolds the nature of that life as possessed by the children of God.

The subject of the Epistle is that of fellowship with God into which believers are introduced through their union with Christ.

It may be divided thus:

i. 1-4.	Introduction.
i. 5–ii. 29.	Fellowship with God as Light.
iii. 1-iv. 21.	Fellowship with God as Love.
v. 1-12.	Fellowship with God as Life.
v. 13-21.	Conclusion.*

Wednesday, 18th. 1 John i. 1 to 4.

In these opening sentences the apostle declares in brief, pregnant words the whole truth concerning the mission of Jesus from the standpoint of the Divine purpose. We have here one main statement with a parenthesis (ver. 2), which is intended to give emphasis to the truth declared.

The whole fact of the mission of Jesus is declared to be the manifestation of Eternal Life, and John, by way of introduction, affirms his knowledge of the certainty of this manifestation in common with others: "we have heard," "we have seen," "we beheld," "our hands handled." Every word is evidently written by a man whose eye is resting on the Person of the Lord. "That" refers to the Person in each case, and the peculiar quality of the Gospel of John is again discovered. As there "the Word," which cannot be touched, "became flesh," which could be touched, so here "the Word of life," which is a quantity intangible, im-

* These divisions mark the subjects dealt with. These subjects overlap in each case. This is the outcome of the fact that they are closely interrelated, the three forming phases of a great whole.

ponderable and immeasurable, had yet been touched and handled by men. It is the mystery and revelation of incarnation.

The purpose of the manifestation was that of bringing men into "fellowship" with God. This is the key word of the Epistle. By the manifestation of the Eternal Life, and our reception of it by faith, we have fellowship with the Father. This word *koinonia* is a great word. In Acts iv. 32 the word "common" is the translation of *koinos,* the root from which *koinonia* is derived, and its use there reveals its simplest and fullest meaning. We are brought into the possession of fellowship with all the essential facts of the Divine nature. This the apostle proceeds to discuss under the three headings of Light, Love and Life, showing not only the privileges, but also the responsibilities, of such fellowship.

Thursday, 19th. 1 John i. 5 to 7.

The first great message of "the Word of life" to men is that "God is light." This is in harmony with the definite claims of Christ Himself that He is Light. It is also proved by the unvarying experiences of men. To consider Him, and to bring the life into His presence for examination by contrast, is always to stand in a light which reveals the darkness and sin of man. This is a truth never to be lost sight of.

We cannot overemphasize that which is to follow, that "God is love." We certainly, however, minimize the most wonderful qualities of that Love, both as to its purpose and provision, if we forget that "God is light." There is "no darkness" in Him, neither can there be. If then "men love darkness rather than light" they are by such love excluded from God and His fellowship. To claim "fellowship with him" and to "walk in darkness" is to lie! How vigorous love always is, and with what unflinching faithfulness it tells the truth! This son of consolation is indeed, and therefore, a son of thunder.

Friday, 20th. 1 John i. 7 to ii. 2.

The place of fellowship is that of walking in the light of God. And yet because of perpetual imperfection even in our most holy things there is need of a constant cleansing, and this is provided in "the blood of Jesus Christ his Son." How all this reveals the holiness of God! Souls walking in the light yet need cleansing in His sight. And yet how it reveals the love of God, for such cleansing is provided at how great cost none but God can know! For fellowship with God this question of sin must be dealt with. Light makes sin known. Sins confessed are forgiven, and the soul cleansed from unrighteousness.

The apostle is careful to affirm the purpose of this writing to be that we "sin not." He adds, however, a statement concerning the provision of the Advocate Jesus, for Whose sake sin may be put away. Alas that we should ever make this provision do duty as an argument for our inability to keep from sinning, when its declared purpose is that we should not sin!

Saturday, 21st. 1 John ii. 3 to 6.

Having stated the nature and conditions of *fellowship with God as Light,* the apostle now goes on to speak of the tests whereby we may know our relation to light, first as to God, and then as to our fellow men. The proof that we know God is that we "keep his commandments," and again the thunder is heard as the man who professes a knowledge of God while living in disobedience is branded as "a liar." It is possible to know a great deal about God intellectually, and still live in rebellion against Him. To know Him is to love, and to love is to obey. God is only known in His Son, and proof of relation to the Son is contained in a walk like His. Men may set the Son up as an ideal, an example, and never be like Him. To be joined to Him and to abide in Him is to be dominated by His life and transformed to His likeness. The only credential of a Christian, then, is likeness to Christ in character and conduct.

Sunday, 22nd. 1 John ii. 7 to 11.

What then is the supreme commandment? It is not "new," but "old." They had possessed it "from the beginning." The law of love comes down not merely from the Hebrew economy, though there so clearly taught. It comes from the original Divine intention for man, in which the first human interrelation was based on love, and the first

violation of that law was visited with the branding and doom of Cain. And yet the commandment is "new," for it is shining forth in all the radiance of the unfolding of its meaning in Christ.

This new interpretation is in them also as "light," if indeed the life be theirs. Here again, therefore, is the test of fellowship with Light. Love of the brethren proves a walk in light. Hatred of the brethren demonstrates darkness. Thus clearly does the apostle show that relationship to God is tested by the outward manifestations of life and conduct. No words prove anything. The life is that which speaks.

Monday, 23rd. 1 John ii. 12 to 14.

In approaching the subject of the perils of darkness against which he is about to warn them, the apostle in a beautiful passage declares the groundwork of his appeal to be their experience in Christ.

He first tells them the reason of his present letter, using the present tense: "I write." Then he declares in slightly altered phrasing that the same reason caused him to write his Gospel, for it is to this he refers in the use of the past tense: "I wrote." In each case he wrote to his "little children," a term of endearment by which he addresses all the saints. In each case, moreover, he has in mind the elders or "fathers," and the younger or "young men." His appeal is made to those whose "sins are forgiven," who know God, and who are strong to "overcome." To these he declares the perils of worldliness. Love of the world demonstrates the absence of the love of the Father.

Tuesday, 24th. 1 John ii. 15 to 17.

The description of worldliness here is very clear. It consists in "the lust of the flesh," that is, the desires which are wholly of the flesh without the control of the spirit, the flesh side of life governing instead of being governed; "the lust of the eyes," the desire to see things which minister to the flesh only, evil curiosity to contemplate unholy things; "the vainglory of life," that is, satisfaction and boasting in the things which are of the world only, and are passing and perishing.

Worldliness is temporal life; the desires and visions, and boastings in things of the earth taken out of their relation to God and spiritual things. Fellowship with God means the love of the Father, which makes Him the supreme consciousness of the soul, so that the light of His will is on all the desires of the life, and on all the things of the world, governing and restricting. This is eternal life, for it is life conditioned by the knowledge of God, and those so living abide forever, even when the things of the world, and the desires for them, pass away.

Wednesday, 25th. 1 John ii. 18 to 23.

The second peril to fellowship with Light is that of the "antichrist." John refers to what they had heard of the coming of antichrist, and declares that already there are "many." He then explains his meaning by describing the spirit of antichrist. It is that of "denying that Jesus is the Christ." This involves the denial of "the Father and the Son." There is no doubt that the apostle had in mind those teachers who were then actually denying the Divinity of the Person and mission of Jesus, and he declares that such attitude towards Christ is equal to a denial of God.

Thursday, 26th. 1 John ii. 24 to 29.

There has always been this spirit of denial present in every successive age in the Church's history. It takes different modes of expression at different times, but its essence is the same. Any system of teaching which makes Jesus anything less than He is set forth to be in the Gospel writings is the expression of "antichrist," that terrible evil which, working through the ages as a spirit or influence, will one day take outward and open shape in a person who will claim for himself all the honor which belongs only to Christ, and who will be slain by the brightness of the coming of Christ.

The Church needs to be ever on the watch against such tendencies or teachings. Her safety consists in the fact that she has the records as received "from the beginning," and, moreover, she has that "anointing" of the indwelling Spirit which interprets and explains the things received, so that there is no need that anyone teach her. The Church is not to be taught by human philosophy

and wisdom. That will surely bring her into bondage to antichrist. She is rather to be taught of that indwelling One, Whose teaching "is no lie." Then let the "little children" abide in Him, so that at His coming there may be boldness and not shame. It is such abiding which constitutes the safety of the soul in the presence of all false teaching.

Friday, 27th. 1 John iii. 1 to 3.

The letter now passes naturally to a discussion of the *fellowship of the saints with God as Love.* The marvelous and all-inclusive proof of the Divine Love is that we are called "children." This is why we are unknown to the world. The new nature is Divine, and men living only in the world are blind, and unable either to see God or to understand those who are like Him. This relation is a present one, and on its present aspects the apostle is about to dwell.

He pauses, however, to declare that "what we shall be" we know not, and yet there is a great certainty of knowledge. It is that children will eventually be like Him Who is to be manifested, the Son of God Who is the express image of God. It is a great and glorious "hope." It is not possible for us here and now to know all the meaning of it. It is enough to be sure of the great fact.

Saturday, 28th. 1 John iii. 4 to 12.

The present influence of this "hope" born of love is that those having it set on God will purify themselves. What this present purity is is then described. The words are very searching. No single sentence must be taken as expressing all the truth. Nor must this whole passage be taken in forgetfulness of the part of the Epistle which has already admitted the possibility of the believer's sinning, and the fact of the Advocate provided for such terrible possibility.

The great teaching here is that in Christ there is no need for anyone to sin, and, indeed, if a believer sins he does so in violation of the very life principle which makes him a child of God. Sin in the believer, as much as in any man, "is of the devil," and cannot be of Christ. The believer as "begotten of God" "cannot sin." In case we do sin it is directly by submission to the devil. The proof of fellowship with God as Love, Who has called us His children, is to be found in righteousness of conduct and love manifested toward our brethren.

Sunday, 29th. 1 John iii. 13 to 16.

The result of fellowship with God as Love will be that of hatred toward us on the part of the world. How strange a statement is this, and yet how true it has ever been from Christ until now! The love of God for man is spiritual and perfect and according to light, which always rebukes sin; and it is this element which stirs up the hatred of the heart of man. The crowds would gladly have acclaimed Christ King on the basis of His beneficence, using that word in its lowest worldly sense. When He fed them they would have crowned Him. When in deepest love He rebuked their sin and called them to the recognition of the spiritual and eternal they crucified Him. Philanthropy as a means for ministering to material comfort is very popular with the world to-day. The love for man which denounces sin and calls to purity is by no means popular with the world.

Monday, 30th. 1 John iii. 16 to 18.

And yet fellowship with Love means that the hatred of the world is to be answered by the love of the Christian. Such love is the proof of the presence of the new life. Certain it is that there will be no love strong enough to overcome continued hatred, except that which is the outcome of the life of God in the soul. Equally certain is it that wherever there is that life there will be that love. And yet how careful the apostle is to show that while love to the world on the part of the Christian is high and spiritual, it is not unmindful of material necessities. Christ refused to be crowned on the basis of having supported these people with food, but He did not refuse to feed and materially bless man. Affirmations of love for the men of the world which are not demonstrated by ministry to their actual needs are of no value. To see a man hungry and not to help him is to prove absence of the love of God in the heart. Our love is to be "in deed and truth" rather than "in word" and "with the tongue."